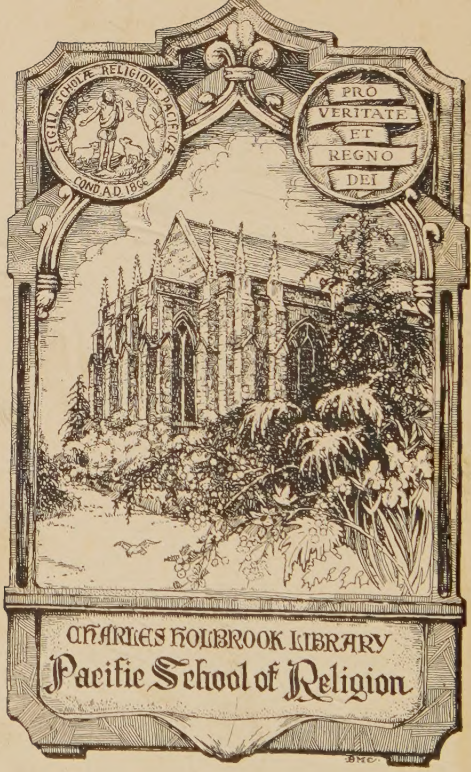

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THE METHODIST

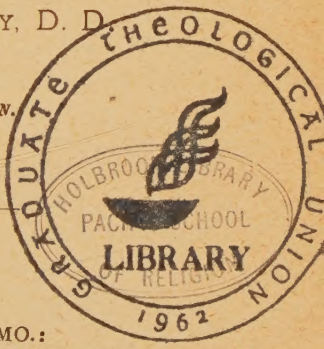
CHURCH MEMBER'S

MANUAL.

A HAND BOOK FOR EVERY METHODIST.

BY J. E. GODBEY, D. D.

THIRD EDITION.



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PREFACE.

THIS book is an attempt to supply a need which its author has long felt as a pastor in the Methodist Church.

Persons joining the church, desire to understand its doctrines and usages, and what is expected of them as members. They are ready to receive instruction, and have need of much instruction, such as the minister cannot give from the pulpit, and which he has little opportunity to give in personal interviews.

I have aimed to set forth in these pages, first, as most important, the obligations enjoined in the vows which our church requires all her members to assume, and to indicate, in some measure, how we should use the church for our own spiritual culture and for the salvation of others; after that, the fundamental doctrines of Christian faith and some distinctive features of our own church theology.

It is especially desirable to awaken in the new church member an interest to investigate; to search after truth, and to know the reason of things; as this is essential to progress in Christian knowledge. For this reason I have thought some discussion of our doctrines better than the mere dogmatic statement of them. The exceeding brevity which it was necessary to enforce upon these discussions, leaves them incomplete and open to criticism.

It adds much to the impressiveness of our rituals to have our congregations familiar with the same, and taught to take part in them. Those rituals, therefore, which are regularly used in our services, and in which the congregations are expected to respond, are given, from our Discipline, in Part II of this Manual.

With the devout desire to contribute something toward a better instructed and more earnest type of piety in our churches, this book is committed to the pastors of the church to be used or not as they may judge best.

J. E. GODBEY.

St. Louis, April 9th, 1886.

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METHODIST

CHURCH MEMBER'S MANUAL.

Chapter I.

OBLIGATIONS.

Church membership creates no special duties. It is the duty of all men, alike, to serve God. We do not make this obligation, nor can we escape it. In our earthly relations we assume obligations. One need not enter the marriage relation; having entered it he has special responsibilities. One need not engage to be a teacher of children in a school; having so engaged there are duties inseparable from the position assumed. Thus, as respects the things of time, we assume relations at will, and find special duties pertaining to each. It is in this way men come to think of duty to God as something which may be determined by their own voluntary relations and promises. It is not so. Obligation does, indeed, depend upon relation-

ship; but there are relations which are not voluntary. The relation of the child to the father is not voluntary; it is fixed in the very conditions of being—the law of life—and it involves the highest obligations; obligations which come upon the child, whether he choose or not, and which his volition cannot escape or diminish.

All God's claims upon us exist in the nature of things; we do not make them and cannot release ourselves from them. They rest alike upon all. Of all he claims obedience, love and faith. It is no greater sin for the preacher to swear than it is for the member of the church, or the man outside of the church; for he who said, "Swear not at all," said it for all. It is no greater sin for the preacher to be worldly and self-seeking, than for the common member of the church or the common sinner; for to be without true piety will damn both alike. It is no greater sin for the church member to violate the Sabbath than another man; for he who said, "Remember the Sabbath day to keep it holy," said it for every one. "He that believeth not shall be damned" is a sentence that leaves

little ground for any unconverted man to pique himself upon his goodness, or to censure church members and say, "If I were a church member, I would be better than this man or that."

But one says: "I am under no vows. It is a fearful thing to promise before God to serve him." So it is; and quite as fearful not to promise to serve him. Will a child say to his father, "It is a solemn thing to promise to obey you; I will not make the promise?" And if the child does not make the promise is he less under obligations to obey? Will any father accept this excuse for the disobedience of his son: "I never promised to obey you? I don't claim to be obedient?" Yet men condemn with the utmost severity the conduct of church members, and condone themselves in doing worse things; saying, complacently, as if it were a just excuse for their conduct, "I am no church member; I don't profess to be a Christian."

We do not make relations to God and we cannot change them. Like the relation of the child to the parent, that of the creature

to his Maker is fixed, natural, necessary. If we promise to serve, we only confess an obligation, which remains the same, confessed, or unconfessed. If one vows to obey God and does not keep his vow he will be damned; and if he does not vow and lives in disobedience he will be damned all the same. It is time to turn all the cavils and accusations of non-professors of religion against themselves. If one should say, "A child of God must not do thus and thus," while he does the same things himself, he confesses that he is, for his own part, a child of the devil. "Sin is the transgression of the law," in the church or out of it; and to stay out of the church and away from Christ, is the sum of all sin. To be without faith in Christ and the experience of a new heart is to be lost, whether professor or non-professor.

Yet, it seems to me, one had rather, though a transgressor of God's law, be numbered with those who confess they ought to serve him, than among those who openly deny his claims. The professor of religion takes upon himself the reproach of all his sin. He says, "I ought to serve God. I own that

Christ is a sufficient Saviour; there is salvation for men—sufficient grace to save them from sin; and it is my own fault I am not saved." You would prefer that the man who injures you should say, "I ought to honor and esteem him, and I confess I am self-condemned in so far as I do not," rather than to say, "I owe him no respect." If I sin, let me put myself upon a public profession that condemns me for that sin, rather than, by refusing to confess my obligations to my Maker, condemn God that I may be just.

Do not say, when you read this, that I have made excuse for the sins of church members. I have not done so. I have only shown that there is no excuse for the sins of any. When sinners speak lightly, and think lightly of their violations of God's law, just because they make no pretention of keeping it; confess no obligation to keep it; let us show them their folly, and the fearful sin of their excuse for sin. We cannot too strongly insist upon holiness of heart in church members; but the obligation of a holy life does not pertain alone to church members. It rests alike upon all; for without holiness no man shall see the Lord.

Chapter II.

JOINING THE CHURCH.

My Dear Friend: You desire to live the life of the righteous. To this end you seek membership in the church, that in the fellowship of God's people you may find aid in working out your salvation, and in rendering the most acceptable service to his cause who hath called you unto glory and virtue. It may be that you have not yet found peace in believing, and are saying of the Saviour, "Oh, that I knew where I might find him." It may be that you have found him, already, and would render him an unreserved and joyous service. Either motive is a proper one for identifying yourself with God's people. As the blessed Saviour turns none away who seek him truly, so the church opens her doors to every soul that is longing after Christ.

The church has divine claims upon you. The church has taught those truths that have enlightened your soul in regard to your eternal welfare; and it is ordained of God to nourish in you every good purpose, until you come to the stature of a perfect man in Christ; to direct

your work in his cause, until, as a faithful servant you are called to your reward. It is to the church you look to deliver the influences which must continue to direct sinners to the Saviour. The church represents God's cause in the world. It delivers the words of eternal life which Jesus has spoken; it preserves and administers the ordinances which he has commanded us to observe; it is the agency appointed of God for the conversion of the world, and the establishment of the kingdom of heaven upon earth. All, who are the Lord's, should be enrolled among its members. The prisoner, or exile, cut off from the fellowship and ordinances of the church, may still be joined to the mystical body of Christ; being in faith and spirit and desire a member of the church. But no one whose heart is given to Christ and his cause, or who is among the number of his true followers can voluntarily reject membership in the church visible.

The motives which should prompt you in seeking membership in the church are sufficiently indicated by the nature of the church itself. A deep conviction of the truths of the

gospel, a desire for personal salvation, and, for usefulness in the cause of Christ, express, in general terms, the motives which should direct you in this matter. We can not warn you too earnestly or solemnly against admitting into the grounds of your action, in joining the church, any consideration of social interest, personal reputation, opportunity for advancement in temporal affairs, or patronage in business. No sin of presumption can be greater than a worldly purpose concealed under a professed spiritual aim. It would prove delusion and death to your own soul. I need only mention these things. There are those who will be so unwise as to suggest to you, in regard to church relations, the social advantages of this or that congregation; the influence you may exert here or there, and the need which the church has of you. Be assured, my friend, that the Lord does not seek honor of men; nor should the Lord's church seek the patronage of men. You have need of the church; you can not reject her teachings or ordinances. It is not that Christ has need of you but because you have need of Christ that you seek to become a Christian.

The church offers to you the means of grace most needful for you; it offers also the most efficient methods of promoting the cause of Christ in the world. It is a prime condition to your usefulness in that cause that you be obedient to the discipline of the church, and zealous for its institutions, offering yourself for whatever work the church may find for you to do.

Leave the church to estimate your talents, and to fix your field of labor; and, regard that you serve God most acceptably when most obedient to the church's demands. Be ready for the lowest place; think any place honorable in the service of God. When the prodigal came from his wanderings, to find in his father's pity escape from perishing by famine, he thought not of the best robe, the ring, the father's kiss, the fatted calf and the feast. He was ready to be the humblest menial in his father's house. It is with such a spirit every one must come to Christ, or come into the church. God only honors such as renounce themselves—only such Christ saves.

"What church ought I to join?" said a young friend of mine, a lady, fashionable and

worldly: "The church which requires you to be most humble" was the reply. It is a thought which often occurs to those who are somewhat moved by God's Spirit that they may make the church responsible for their salvation; so they join the church which requires least in outward life, and, then, rest content if they keep within its forms and rules. Many a young person has chosen church relations in view of indulging carnal pleasures, instead of being separated from them. But you would lead a spiritual life; you would henceforth "walk after the Spirit and not after the flesh." You need all possible aid in doing this; and in the church you should seek such aid. Join yourself, then, to those who are least indulgent toward the sin which most besets you. After all the checks which church discipline can place about you there will be abundant room for carnal affections to grow, and for carnal motives to control you. Consider a strict discipline in the church the best recommendation. Go to that church whose minister will watch over your soul as one who must give account. Unless you should rise above all rules and laws of the church, imposing, of your own

free will, a stricter restraint upon your life than any church can, you will fail to enter the kingdom of heaven; for it is a voluntary service which the Lord requires; one into which the heart enters, hungering and thirsting after righteousness. Do not enter the church simply to quiet a troubled conscience, but as a soldier enters the army to give his toil and peril his life for a cause worthy of his life; for the Lord has called you to be an agent in establishing a divine kingdom, and has set before you, as your reward, a crown and throne in the kingdom of eternal glory. "Fight the good fight of faith: lay hold on eternal life."

Chapter III.

THE VOW OF REPENTANCE.

"The Lord desireth truth in the inward parts." "The kingdom of heaven is within you." Only in the heart is the fit preparation for membership in the church to be found; and of that preparation the minister cannot certainly judge. All who desire to flee the wrath to come, and to be saved from their sins, may be received by the church, as applicants for membership, or as catechumens under instruction. Church membership is confirmed to such as are ready to profess faith in Christ, and to take upon them the vows of consecration to his service. We cannot securely guard the church from unworthy persons; but ere long the king shall come in to see the guests, then every one that hath not a wedding garment shall be cast out. We lay stress upon this, and urge you to be assured of your consecration to God.

By the vows of consecration you enter into formal covenant relations with God. Those vows are so framed as to express the condi-

tions of pardon and regeneration as they are revealed in God's word; and we have not the least hesitation in declaring that those who truly assume them are accepted of God, and stand upon ground to claim all of his promises.

The Lord accepts every one who truly seeks him. To be willing to renounce all that is sinful, and to do his will, by the grace which he gives in answer to our prayers, is to meet all the conditions upon which the promises are made; and everyone who has done this God pardons. It is for this reason that the church sets before the candidate for membership the vow of repentance, faith and obedience, as the best of all tests of the soul's saving relation to God.

The "vow of repentance" is propounded by the minister in these words:

"Dost thou renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?"

This vow relates to that which you must give up to be a servant of God, and for this reason is called "The Vow of Repentance."

Repentance has its emotional experience.

It must begin in a fear of sin, a dread of sin, in view of its destructive character and the awful penalties attached to it by the laws of God. To loathe sin, and hate it simply as sin, without respect to its effects, is not possible to an unregenerated heart; and those who insist that repentance shall be grounded in the hatred of sin in itself, and the love of holiness, for its own sake, demand of sinners that which is the highest perfection of saints. In his method of salvation God adapts motives to our nature and needs. He who loves sin, by nature, may dread it and renounce it, in view of its destructive character. The fear of eternal death is a proper motive to arrest sinners in their headlong way to the pit. It is a motive freely used in the gospel. The experience of the penitent is not one of disgust at the taste of sin, but dread of the sinner's doom; and, while he seeks to give his heart to God, it seems to him that he is renouncing pleasure for servitude—casting from him a cup, sweet to his taste, and which he only rejects because it is a deadly poison.

The language in which Jesus sets forth this act of consecration to his service represents

the sinner as acting upon his conviction of what is for his good, against the strongest pleadings of his natural desire. "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire." It is not because he loves God, or holiness, or sees pleasure in the service of God, that the sinner cries to be delivered from sin. When love of God and holiness is experienced it is the witness of the Spirit that the cry of the penitent has been answered, and that he is passed from death unto life.

A question is ofter raised, "How can a soul that loves sin renounce it?" "Does not the turning from sin imply a disgust toward it, and the destruction of the sinful tendency?" Difficulty in answering this question has led some to place regeneration before repentance, and to deny to man any agency, properly, in his salvation; supposing that God of his sovereign grace, and by his spirit, converts the sinner, and that sorrow for sin, and personal faith in Jesus are the fruits of regeneration.

There ought to be no more difficulty in un-

derstanding how one who loves sin may renounce it, even while he loves it, than to understand how one to whom a right hand or a right eye is dear, and the plucking out, or cutting off, terrible, may choose to have the hand cut off, the eye plucked out, that the whole body may not perish, because "*it is better.*"

One who is the slave of a debasing appetite may surrender himself up into the hands of another who will restrain him, even by force, from the fatal indulgence; so, in view of the wrath to come, there may be a full submission to God, and an earnest desire for his restraining grace. Indeed, it is only in the consciousness of a carnal tendency, which we have no power in ourselves to restrain, and which must, nevertheless, be restrained, if we are saved, that we feel the need of divine aid.

As respects the act of repentance, it takes place, not as the effect of a special operation of grace upon the heart, although, it is true, that no one can, of himself, throw off the corruption of his own nature and render to God a true service. Yet, the knowledge of sin, which the light of truth gives, makes repentance possible to all, and a duty at all times.

If it is impossible at any time to repent, then the sinner has an answer to all calls to repentance in the plea that God requires what he cannot render.

The gifts of God's grace are *general* and *special*. There is a general gift of grace in the the knowledge of sin, and in the sense of sin. This comes to men without their seeking. Conviction of sin is never sought; it comes unasked, by the light of truth and the operations of the Holy Spirit. It is the initial work of salvation, wrought by the sovereign mercy of God. This knowledge of sin is universal; and it suggests to every man that he ought to repent. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Having the knowledge of sin, and feeling the duty of repentance, all men are called upon to repent; and they need nothing beyond this in order that they may repent. For though special grace is needed to make repentance effectual as a separation from sin, that grace is always ready; and it needs no preparation to seek it except

for one to know that he is a sinner to whom salvation is offered.

Special grace comes in answer to our seeking. No one has grace to do God's will but in answer to prayer. Such help only comes to those who in faith look to God for it.

In view of the foregoing statements, you will ask the question, "How can one resolve to serve God?" or, in other words, "to repent, without the aid of special grace?" for it is acknowledged that special grace must be given if one serves God truly.

To present this difficulty sharply, and to make our answer equally clear, we acknowledge that Will bears such a relation to recognized power that no one can will to do what he feels he cannot do. Now, we say the sinner cannot in his own strength forsake sin: How then can he will to forsake it? for we have already said that he can repent without special grace. Our answer is that the will acts, not upon a strength actually possessed, but a strength promised. The thing promised is recognized as possible, but only by the aid of another. The situation is exactly analogied by the position of one, who has before him a work which it is important to do, but which he

cannot do alone. Now, if left alone, he could never sincerely set about doing the impossible. But a friend says to him, "If you will do that work I will help you." Upon such a promise the will obtains strength to resolve, because, now, the thing desired is made possible. He who hesitated before, now, says: "I will do the work." He resolves, not through help actually given, but through help promised. It is the *promise* which the will acts upon; and not until the decision to do is fully fixed, and the work undertaken, is the promised help actually given. I say, therefore, that the idea that one is to wait until moved by a special influence of grace is a delusion; that such a view refutes all the demands of the scriptures for immediate repentance, and is based upon a false idea of the conditions necessary to free volition. The truth of God, always before men, the promises of God, always waiting acceptance, make repentance always possible. You cannot break off from sin in your own strength. God says: "I will help you." Will you take him at his word, and say, "I will." It is taking God at his word that secures to us power to serve him.

We must not pass the subject of repentance without some suggestions in regard to the course of life that the "Vow of Repentance" enjoins.

Two principles contend for the control of our lives—the spiritual and the carnal. Our choice is to walk after the flesh or after the spirit, with the assurance that "if we live after the flesh we shall die, but if we, through the Spirit, do mortify the deeds of the body, we shall live." The spiritual life must rise above the carnal, and control it to its own gain. It is not meant by renunciation of the world that one shall despise worldly possessions or honors, but that he "will not follow or be led by them." That is altogether a false view of piety, which makes it to consist in monkish austerity, or which leads one to look with indifference upon the common employments of life. Renunciation of the world is found in that earnest, lofty aim, which makes all possessions, talents, aims and social influences subserve a spiritual end, and which holds all these, as a sacred trust, to be used for the highest good of men—which is the highest glory of God.

The religion of Jesus Christ seeks to adjust

us to harmonious relations to God, so that, from all that he has made, we shall receive the good he designs. He has not made our natural desires and the objects which satisfy them to be snares to our feet, but ministers to our happiness. To despise the things of the world is to despise the Creator's gifts and works. To seek the things of the world as our highest good, is to despise our own immortal nature and higher gifts of God than those we seek. It is not necessary that we should miss temporal to obtain spiritual good, for, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." It is ever observed that the largest enjoyment in temporal things comes from using them as subsidiary to higher good. The Christian may engage in any honest or laudable enterprise. If he has others depending upon him it is a duty to provide for them that which is needed for the best intellectual and moral culture.

Religion comes, not to take us out of those social and domestic relations which nature evidently prepares for us, nor from the employments which the common needs of this

life demand. It comes to save us in these relations and conditions; to sanctify this common, every day life; and to make all needed work an acceptable service to God, by teaching us how we may glorify him in all we do.

The highest attainment in Christianity is the fullest, best development of our capacities. There is religion in physical development, and in intellectual culture, as as well as in pious sentiment. What avails good desires when there is no strength to accomplish them? What avails that piety which is only sentiment and devotion, and has no strength or courage to walk abroad? To retire to the closet; to practice study and meditation, until the body is too feeble to perform the work for which it is designed, or, until it is smitten with disease, is suicide, though it be done in the name of the Lord. It is, at best, a fatal folly, and a fanaticism. If you would consecrate all that the Lord has given to you to his service, then, let health, intellect, earthly possessions, talent for making money, talent for teaching, talent as artist, author, lawyer, physician, be carefully developed, and directed into channels, which shall

render to God the highest glory by rendering to man the largest measure of good.

This, then, is the sense in which you are to renounce the world. You must seek higher than the world, and show the sincerity of your seeking by making wise use of every gift the Lord has given you. Do not think of a negative piety, which only refrains from this or that unlawful indulgence of the flesh; but seek a devotion, which carries into every sphere of life an earnest, joyous service of the Master.

Such as use the world for their own spiritual good and for the advancement of God's cause, have renounced the world; and only such as these. Nothing is further from the true spirit of genuine repentance than a seeking after indulgence—inquiring just what the letter of God's word and the rules of the church forbid, and refraining from such things just because they are forbidden. Such conduct shows that the heart is still wedded to carnal pleasures, and that the vow of repentance, which you bear upon you, and which you have solemnly taken at God's altar, is a falsehood in his sight.

CHAPTER IV.

THE VOW OF FAITH.

As respects doctrine, the Methodist Church requires in order to membership only the acceptance of the Apostles' Creed. She propounds to the candidate for membership the vow of faith, in these words:

"Dost thou believe in God, the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only-begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he arose again the third day? that he ascended into heaven, and sitteth at the right-hand of God, the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost, the church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?"

This is the oldest formulary of doctrine known to the church. Its origin cannot be determined. As early as the year A. D. 600 it was used by the church, in the following form: "I believe in God, the Father Almighty, and in Jesus Christ, his only-begotten Son, our Lord, who was born of the Holy Ghost and the Virgin Mary, and was crucified under Pontius Pilate and was buried, and the

third day rose again from the dead, ascended into heaven, sitteth on the right hand of the Father; whence he shall come to judge the quick and the dead; and in the Holy Ghost; the holy church; the remission of sins; and the resurrection of the flesh, Amen." Some time later, following the words, "was crucified under Pontius Pilate and was buried," was added, "He descended into hell;" in which statement the word, "hell," is used only to represent the grave, or the realms of death; not the place of punishment. This addition to the ancient creed is now held by the Catholic Church, and by the Church of England.

The article in regard to the "communion of saints" has also been added. This expresses our belief in one common faith and fellowship uniting all God's children, and that only such as are thus united constitute the spiritual church.

They are right who insist that no creeds devised by men, should be presented by the church for the acceptance of those who would be called Christians, and who thus declare that their master and teacher is Christ alone. Nevertheless, the arguments made

against the formulary of doctrine here presented are most trivial. The word "creed" is from the Latin *credo*—"I believe"—and represents one's religious faith. As every one who is a Christian must needs believe something in regard to Christ and his teachings, so, every one, of necessity, has a "*creed*." Every one ought to be able to give clear and definite statements to those articles of Christian faith which he holds to be essential.

If the formulary of faith which we present is only a statement of truths contained in the word of God, it is by no means a creed of human devising; it in no way represents human authority or human teaching. The only question that need be raised is, whether what we call our creed embraces only that which is taught in the gospel. Or, to speak more directly of the creed which our church presents, should one believe in God the Father as the maker of heaven and earth? Should one believe in Jesus Christ as his only-begotten Son, our Lord? Thus proceeding, let every point which the creed presents be tested. If it be found to contain only the

positive teachings of the scriptures, then, it is but an epitomized statement of divine truth, as declared in the word of God, and every one who believes God's word must accept it.

But is it not enough that one should simply say, "I believe the Bible?" Such a question is childish. Who would be admitted to a place or a grade in a school on the simple statement that he believed in mathematics? Would he not be put upon examination to test what he knew about that which he claimed to believe? One will say he believes the New Testament who never read it, and who has no clear knowledge of what it teaches. He who says he believes the Gospel ought to know what the Gospel is, and what it declares. The creed puts him upon examination, to test his knowledge of what he claims to believe. The church, by requiring such a test of membership, only makes sure of an intelligent acceptance of fundamental Gospel truths by those who claim to believe on the Lord Jesus Christ. It only emphasizes Christ's teaching; and is in harmony with that declaration contained in ARTICLE V. of our Discipline: "The Holy Scriptures contain all things necessary to sal-

vation; so that whatsoever is not read therein, nor can be proven thereby, is not to be required of any man that it should be believed as an article of faith."

The Apostles' Creed is a statement of doctrine which hardly needs explanation at any point. You accept nothing in this creed which is not confessed by all, of every denomination, who accept Christ as the Son of God; nothing which is not held by them to be vital to Christian faith, and taught in the Gospel.

There are points in the system of theology taught by the Methodist Church which are hardly suggested by the Apostles' Creed; for this creed is by no means put forward as embracing all that is taught in the word of God; but only so much as it seems necessary one should hold in order to have intelligent, saving faith in Christ. Beyond that faith which seems essential to salvation, the Methodist Church does not go in what she requires as conditions of membership.

We may safely say that all true Christians believe what you have accepted in the Apostles' Creed, and, that, in demanding no further confession of faith in order to member-

ship, the Methodist Church stands on a doctrinal platform broad enough to accommodate the whole Christian world.

This is right. One who has a personal, saving faith in Christ is a member of the mystical body of Christ; a member of the spiritual church, and so entitled to place and recognition in the church visible. The Methodist Church accommodates herself to this view, also, in the choice which she gives to her members in regard to the mode of receiving church ordinances. If it can be shown that men, who are truly Christians, saved by faith in Christ, are, yet, upon conscientious convictions shut out from the Methodist Church, it can then be shown that the church is too narrow to hold all the Lord's people, and does not fully represent his spiritual kingdom. We do not believe that the Methodist Church can be convicted of such defect.

In examining you for membership the church does not require of you the tests which would be made of one who came before her as a candidate for the ministry; in that case an extended examination of theological views and of capacity for teaching would be made.

As a member of the church you stand on the Apostles' Creed; the church demands of you nothing more. You should remember this, for it will, at some time, give you an answer, perhaps, to some one who would draw you off from the Methodist Church, by telling you that you are not a thorough Methodist in theology, and that it is inconsistent to bear the name of Methodist in such a case. The church has required the faith of the Apostles' Creed; has examined you no further; and surely will not make an issue with you in regard to other specific views. You may be Calvanist or exclusive immersionist, and yet, consistently a member of the Methodist Church, though you would not, in such a case, be deemed qualified to occupy the place of a teacher of Methodist theology. The church simply shows this liberality, that she does not require her members to be sound theologians, but, only, humble, true believers on the Lord Jesus Christ as their personal Saviour. As a Christian church she receives those who have saving faith in Christ as true Christians, and entitled to be recognized with the people of God.

Chapter V.

THE VOW OF OBEDIENCE.

He who has a correct view of the fundamental doctrines of Christianity, and earnestly desires to forsake his sins, is prepared to assume the vow of obedience presented to him in these words: "Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?"

Let us understand what is implied in this vow. It is not a mere compliance with certain outward forms, or the acceptance of the sacraments. Jesus said, in regard to that sacrament in which we eat the bread and drink the wine in testimony of our trust in his atonement, "Do this in remembrance of me," and the true Christian will reverently regard this command. He has commanded his ministers to baptize believers in his name; therefore, true believers cannot refuse this baptism. But the fact that you have followed Christ in these commands does not entitle you to be regarded as his true servant, or to claim his salvation. Obedience goes farther than such

things as these. The Christian *follows* Christ in all his graces of character. The selfish man is no follower of him who made himself of no reputation and said, "If any man will come after me let him deny himself." The resentful and revengeful is not a follower of him who, "when he was reviled, reviled not again." He who cannot forgive an injury, and love an enemy, is no follower of him who prayed for his enemies with his dying breath, and who said, "Love your enemies; do good to them that hate you—that you may be the children of your Father which is in heaven." He who lives for temporal gain is not the follower of him who taught "Seek first the kingdom of God and his righteousness." You often hear it said "we are saved by *faith*." "Believe on the Lord Jesus Christ and thou shalt be saved." But if you believe on the Lord Jesus Christ you believe that "Except you repent you shall perish," for Christ said it; you believe that "Except you forgive men their trespasses, neither will your Father in heaven forgive you," for he said it; you believe that only the man who keeps the Master's commandments loves him; for the Master has has so declared.

Set the life and character of Jesus before you, then, if you would be called by his name; if you covenant to walk all the days of your life in the will and commandments of God. Jesus has set us examples upon every path. Reverent, prayerful, obedient to all the outward forms of religion and the claims of the church; scrupulously observant of the ordinances which God had, before, by revelation established; fulfilling all righteousness in his baptism; attending the set feasts, in spite of every danger; Jesus was, everywhere, our example, everywhere, in his intercourse with men, patient, forgiving, loving and helpful. He adorned all relations of life. Honoring his parents in his childhood and youth; gracing the marriage feast at Cana; accepting invitations of hospitality; he showed us that true godliness is not austere nor exclusive, but knows how to brighten and bless every place. In all his ways Jesus is our study, our example, our Master. He is an object of faith on the cross, indeed; but he is as much an object of faith when teaching on the mount or by the sea, praying under the starlight, or enjoying sweet society and genial discourse with his dis-

ciples and friends. A full, well rounded, well poised life ;constant in love and trust and helpfulness, is the lesson Jesus sets before us. In covenanting to serve God you enter upon an effort to attain the noblest character and the most useful life, by the best possible development and use of all your powers.

This following of Jesus ought not to be constrained by fear. It ought in no sense to be a bondage. Yet do not count yourself for a hypocrite if you often feel that duty is a load. In our book of Discipline you are cautioned against this, and charged to trample under foot that enthusiastic doctrine that you are not to do good unless your heart feels inclined to it. Many a momentary check your heart will need. Keep upon the path though you feel enticed to stray from it; make *obedience* your watchword, and fight, like the apostle, to keep your body in subjection. Do not surrender your hope or your purpose because of a blunder or a stumble now and then.

Seek perfect inward as well as outward conformity to God's will. "This is the love of God that we keep his commandments and his commandments are not grevious." The spirit

which seeks occasion to serve and glorify him, and cheerfully acquiesces in all the orders of his providence, is that of a true child of God.

The aspirations of the true Christian must be, to turn everything to advantage in the attainment of Christ-like character, and in the accomplishment of Christian work. As one whose chief purpose is to acquire worldly possessions directs to that end his thoughts and his toil, so are you to struggle after the true riches. It is true that it is not alone by our own strength or striving that we make progress in the divine life; nor less is it true that no progress is made without seeking and striving. It is in the kingdom of grace, as in the kingdom of nature; God provides all that we need, and leaves it, to be chosen and possessed by our own disposition and action. Lay this truth to heart, and reckon that you shall accomplish and attain what the Master designs you should, only by diligent effort.

Walking in the commandments of God is no negative goodness; it is not a refraining, simply, from ways that may be sinful. Do not ask so much what Christianity forbids as what it implies and requires in its highest sense.

An earnest desire to advance in the ways of holiness and usefulness is a safeguard against temptation—a spirit that knows no burden and fears no danger. He who possesses it walks upon the highway of Zion, of which it is said, "No lion shall be there, neither shall any ravenous beast go up thereon."

Those who have taken the three vows, in sincerity, are brought into the spiritual kingdom of Christ, as truly as they are brought thereby into his visible kingdom—the church; for God rejects no one who, in true penitence and faith in his Son, offers himself to his service. Your consecration vows represent the conditions of salvation, so far as respects your own action, and they bring you upon ground to claim for yourself all the promises. They are, therefore, the tests which the church applies, that she may recognize and claim her children. Having assumed in your heart the covenant relation to God, be comforted; claim God's promise of pardon, of regenerating and of guiding grace; and go forward in an earnest, cheerful service of your Lord and Master.

Chapter VI.

BAPTISM.

Having assumed the three vows, the candidate for membership, if he has not been baptized in infancy, receives baptism, by that mode which he may himself elect. The rubric of baptism, as contained in the Discipline, states: "The minister shall sprinkle or pour water upon him, or, (if he shall desire it) shall immerse him in water." There are other churches which lay great stress upon the *mode* of baptism, and unless administered according to the method they prescribe they do not recognize it as baptism at all. Through the influence of such teachings some who apply for admission into the Methodist Church have conscientious scruples on this point. The church will not debar from her communion persons who give satisfactory evidence of genuine faith and repentance, because of such conscientious views. Those whom the Lord has received she stands ready to receive, and, so, makes no issue with their consciences. She requires her ministers, however, to stand above such prejudices, and to

represent her true position in giving no particular importance to mere *modality* in her sacraments. They must stress those conditions upon which alone the validity of religious ordinances depends, and concern themselves with the preparation of heart which the Lord requires of all his followers.

The Methodist Church attaches no importance to modality in the administration of the sacraments, save as a matter of taste. Comeliness and dignity are the considerations which should determine the mode of observing the sacraments. It is the authority by which they are administered, the significance attached to them, and the spirit in which they are received which make sacraments valid. The church is charged with the duty of baptizing believers; but the New Testament neither gives instruction as respects the mode of administering the ordinance, nor indicates that any specific mode was followed by the apostles. This want of any indication as to the specific mode in which the sacraments of the church should be administered is in harmony with the whole tenor of the gospel, which lays stress only upon the *spirit* of re-

ligious observances. Jesus commanded his apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Baptism is the initiatory rite of the church, the formal introduction into the church visible. Its significance is in its symbolism of regeneration. It is meant to represent the cleansing of the moral nature by the spirit of God. It says, in substance, "As you enter the church visible by this symbolic cleansing, so you enter the true church of Christ, his spiritual kingdom, only by the washing of regeneration." This symbolism was so well understood by the early church that baptism was sometimes called *regeneration;* a form of speech which some later teachers have misinterpreted, and used as an argument for the dogma of baptismal regeneration, which doctrine we reject as most pernicious. We do not hold that regeneration takes place in the act of baptism, nor that baptism is a necessary condition of it. We believe that persons may be baptized, as Simon Magus was, and still remain "in the gall of bitterness and in the bonds of iniquity" (See Acts viii:13–23).

Again, we believe that many, indeed most of those whom we receive into the church, are regenerated, or converted before they are baptized. Peter was led to administer baptism to the Gentiles and receive them into the church, only when convinced that the Lord had first received them, and had sent upon them the gift of the Holy Ghost (Acts x: 44–47).

Baptism, therefore, while it symbolizes regeneration, is neither regarded as operating an inward cleansing, nor as being a recognition on the part of the church that the party receiving it is truly born again. Of that the church cannot certainly judge; she uses the best test she can to guard against false professors, but confesses that no tests are sufficient to guard against imposition. The church warns all whom she receives, by the solemn ordinance of baptism; sets forth by it the need of the washing away of sins by the Holy Ghost; and is, thus, faithful in her mission to make plain the way of life, that she may be clear of the blood of those who perish, even within her pale.

In the name of the Father—God as revealed in his works, as the source of all life, the author of all being; in the name of the Son—

God as revealed in Jesus Christ, made under the law, and exhibiting divine nature in a human relation—obedient to the law; and in the name of the Holy Ghost—God as manifest in his direct operations in our hearts—the Christian believer is baptized. Thus the mind is prepared to learn of God by the three-fold revelation of himself; to regard with equal reverence each form of manifestation; and to receive instruction and blessing through all the avenues prepared for us; that we may fully know the nature and will of God. He who denies the divinity of Christ, or the operations of the Holy Ghost; or who attributes personality to one of these more than another, has not fully accepted the doctrine of that formulary of baptism which was given to the church by our Lord.

Chapter VII.

IN THE CHURCH.

Question: "Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions?"

Answer: "I will endeavor to do so by the help of God." (Discipline.)

We have here the question propounded to the candidate upon his reception into full membership in the church, and the answer which he is required to make.

The church is organized, as an army, for the advancement of Christ's cause; and, as in an army it is necessary for a soldier to be subject to discipline, and obedient to the orders given him by proper authority, so, it is needful that discipline, order and obedience be preserved in the church.

In the church our duties are three-fold: Duties to ourselves—to attend faithfully to the means which the church provides for our spiritual growth; Duties to the church—to support her institutions, co-operate in her work, and promote the welfare of her members; Duties to the world without—to teach Christian doctrine and duty to sinners, and point

them the way to salvation through faith in Christ.

Proper use of the means of grace requires, first of all, a devout spirit. Without this there is no advantage in the abundance of our privileges. The church, in all her work, claims our reverent regard; for the church is of God, ordained of him for the "promotion of his worship, the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers and the conversion of the world."

The ordinances of the church are often administered with little precaution as to dignity and impressiveness of form; but their sanctity ought, nevertheless, to seriously impress us; for they are symbols of our Saviour's love, and of the truths which pertain to salvation.—Rightly understood and received by us, they are not only public professions of faith in Christ, but acts of worship, whereby we are brought into the nearest communion with him in our affections and thoughts.

The Christian ministry, too, is of divine appointment. It represents God's chosen method of promulgating the true religion under

both the Old and the New dispensation. The minister of the gospel is not to be heard, therefore, for his talents or learning, but for the message which he brings. You should not require the minister to entertain you with eloquence, or beautiful rhetoric, if he is only faithful to declare the truth of God. If one should come to you to plead the cause of the sick and dying you would not demand that he should be either eloquent or learned, to entitle him to a hearing; how much more is he entitled to be heard with seriousness, who speaks to you of your own spiritual needs and the salvation of others. Do not indulge the habit of criticising the preaching, or any part of the religious service. We may be justly grieved, oftentimes, at the apparent neglect of ministers to make that preparation for instructing us which that they ought to make; for it certainly is the duty of a minister of the gospel to devote all of ability that may be in him to the responsible work to which he is called. Yet, as hearers, we may not hear as critics, but as those who humbly seek to receive some spiritual good from every act of worship. The spirit of criticism will bring us to regard even

the most solemn and impressive services as performances, addressed to our taste, and we will derive no higher good from them than a mere æsthetic pleasure. But a devout spirit will appropriate to spiritual good all privileges and occasions of religious worship.

Again, the member of the church appears in the house of God, not simply, to be instructed or led as a worshiper, but, to teach and lead others. The cause which is represented by the preacher in the pulpit is represented by the hearer in the pew; and sermons are preached from the pew which are often more effectual in honoring the cause of Christ and converting sinners than the sermons from the pulpit. The minister is often a stranger, and, at best, has, in the economy of our church, but a short acquaintance with his people. But a faithful member, who for twenty or thirty years has maintained an earnest, consistent Christian life before a community, who is ever bound by the same devotion to the church, and waits reverently upon all the services of the sanctuary, attains an influence for good in the community even greater, where he lives, than that which any minister obtains. Pro-

fessing Christians, who go from church to church, to follow popular ministers, hardly deserve the Christian name. Those who desert the house of God, or refuse to sustain the church because the minister is not popular with the people at large, have no just appreciation of the church, or of what is implied in being a member of the church. The minister and member are enlisted in one cause; and both are bound to the church by the most solemn vows. Each has his part in sustaining the church, and making it efficient for the work to which it is ordained of God; and, as the peril of a cause proves the hearts that are truly devoted to it, by the efforts which they then make to uphold it, so the unfaithfulness or unworthiness of ministers will bring forward laymen and women, who, seeing the church in peril, will distinguish themselves by their more earnest efforts to sustain the cause and work, which are dearer than life to them, and which they see to be endangered. Such are they who establish for themselves an influence, as pillars in the temple of God. It pertains to the members of the church, as to the ministry, to give all possible force to the public services, by

their attendance upon the means of grace, and by manifesting in the house of God the spirit of a fervent devotion. Examples of this character influence a whole congregation ; and a church pervaded by such a spirit is always a more faithful witness for the Master, and more efficient in winning souls to him, than any church which relies for its strength upon the brilliance of its pulpit.

Chapter VIII.

SUPPORTING THE CHURCH.

It is the duty of a member to support the church. This implies many things. It means, first of all, co-operation in the work of the church. The church drone makes it a a rule to find some objection to every plan and measure the church may adopt. He assumes to be wiser than any of these whom the church has elected to direct her affairs, and enters his *caveat* to every movement—either the thing is not wise, or the church is not ready. Sometimes it serves his purpose to affect great piety, and, to have his religious sentiments terribly shocked by the business-like views of his brethren. He cautions against relying upon works. He talks much of faith and prayer. To speak the truth plainly, this man is a hypocrite, having his name enrolled as a soldier of the cross, but immersed in worldliness; chrystalized in self-ishness; having not one particle of the spirit of cross-bearing or self-denial, and only seeking, under all pretences, whether of caution or piety, to shirk every duty. If he can

prevent a measure, he will; if he fail in this effort, certainly he will not be expected to aid that which he claimed conscientiously to oppose.

In the hands of such members church buildings fall into dilapidation, the parsonage is a miserable shanty, and the preacher put upon the lowest salary that promises to be sufficient to keep himself and family alive. My good brother, you do not propose to be any such church member as this. The church cannot afford to receive those who are not ready to regard her authority and aid her work; otherwise, she would only provide for her own confusion and the paralysis of all her power for good. The member of the church is solemnly pledged to be directed in his work and his manner of life by the church. If it should be that a member find himself out of harmony with the church he has joined, and unable to lend his earnest support to her doctrines, institutions and work, he should make it a matter of conscience to find a church home elsewhere; as it is certain he cannot remain in his place and be true to his vows. But let him be sure that his inharmony with

the church comes from progress in real Christian experience, and not from a decline toward worldliness. Let him look to it that it is a desire to be a better Christian, not a desire to find indulgence in worldliness that prompts the change.

We have sketched the character of the church drone, that we may have a background upon which to draw, more distinctly, the features of the man who is true to his vow to support the institutions of the church.

Co-operation in church work requires you to be a promoter, first, of good-will among the members. To do this, speak of their good deeds, and bear their faults silently, unless you have with them, who seem to err, a private, brotherly talk. Make it a special point to recognize whatever may be good in any one; speak of it to others; commend it. This course pursued, will tend, not only to preserve your own spirit from envy and jealousy, but will be an influence to provoke a healthful emulation in good works among all the church members. It is wonderful how quickly a church may be gotten to work by speaking to the praise of all who do any good and pay-

ing no attention to drones and growlers. You must give people credit for the good they do if you would have them work cheerfully. We have various gifts and talents. One is faithful to care for the sick; another finds her choice work in teaching little children; another is engaged in business, but gives largely of his means; some exhort, some pray, some sing. Let every talent be consecrated; and let it be engaged. All are needful for the edifying of the body of Christ and the completeness of his church.

Befriend those who most need sympathy. Encourage them to respect themselves, in a Christian sense. Christianity puts moral character above all worldly wealth and honor. Encourage your brother to do right; to do all he can, and then to hold up his head and stand upon the same ground with the more favored in worldly things. Labor to promote brotherly love among all, and give no countenance to class distinctions in the church. Especially remember, that it is among those, who are less favored than yourself in worldly possessions and privileges, that you may be truly helpful, and that, to such, especially, is your mission.

Nothing is farther from the Christian spirit than that pride of social rank that shuns those who are judged socially inferior, and which seeks to assert its superiority to others by disdaining their society. True greatness and dignity, as well as true Christian love, are best exhibited in seeking to aid the poor, the ignorant, and the neglected; and in asserting, by precept and example, the common fatherhood of God, and the brotherhood of man.

Serve God with your money. Money is one of the greatest agencies for good with which men are intrusted. If it is vile and sordid to seek money for itself alone, see you do not do it, and that you give no countenance to such a spirit. But if money ought to be used liberally and not hoarded, it ought also to be sought for the good it may do. A man has not an excuse for giving nothing, in the fact that he has nothing, if his lack of money has come from his neglect of business, and his indifference about making money. If it is a duty to aid your fellow-men, it is equally a duty to provide the means of doing it. There are no means more efficient than money for exerting a power for good in the world. It is a man's duty to make money by all possible

industry. "Diligent in business" is one of the characteristics of a true Christian. Wesley's maxim, "Make all you can; save all you can; give all you can;" is to the point. A man exhibits true devotion to the cause of Christ in no way more than in turning his temporal gains to spiritual uses. The consecration of the temporal to the spiritual is, upon the whole, best tested, and best proven in the appropriation of worldly goods to Christ's cause. The progress of the gospel at home and abroad, in this our day, is measured by the amount of money given to build churches and schools, and to support preachers at home and among the heathen. There is no ground, at all, to fear that this emphasis, put upon the value of money in the church, will make the church more worldly. The worldly use their money for carnal things, and not for the glory of the Master. The church will increase in spirituality when its members are more ready to consecrate their worldly wealth to the service of the Lord. The day is coming when the kings of the earth shall lay their treasures at the feet of him who reigns in Zion. Our hearts are not given to him if our worldly resources are not at his command.

Chapter IX.

RELATION TO THE WORLD.

You have not entered the church simply to escape from the world. That is a false view of religion which leads men to seclude themselves in cloisters that they may not see the world's seductions or feel the influence of its vanities. But the church may be made a cloister, having its seclusion from the world, its abandonment of active duties and positive virtues, without its solitude and self-denial. God has not set his condemnation upon any of our natural faculties and endowments; and it is no virtue to crush or strangle them. Religion gives them all, scope and right direction. Called out from the world, the Christian is not called to forego the pleasures of society; but a better, purer, happier society is provided for him in the church. But social enjoyment, even of the highest and most sanctified kind, is not the chief business of a Christian, nor is it his chief duty to surround himself with defenses against the attacks of evil from without. Many professing Christians pass their time in choice society, indulge themselves in

services in God's house, where intellect, refined taste, and the love of social fellowship are gratified; and yet their lives degenerate into a refined selfishness, and their piety into mere sentiment. It proves the false character of their piety that such persons are shocked by anything which disturbs the delicacy of their surroundings, or breaks in upon their routine observances. Jostled out of their place; thrown among strangers; they have no enjoyment in the rude church, the plain preaching, and the rustic worship. They say they cannot enjoy religion in such a place, and among such people. But there is but one reason why a professing Christian does not enjoy religion, everywhere, and that is because he has no religion to enjoy. God is in the board church as much as in the stone cathedral. He is in the hearts of rustic worshipers as fully and truly as any hearts on earth; and the plain, rough preacher, is as much God's minister as any bishop. The truth is, the change has only been a change of outward things. The conditions of true worship are still offered, and the way to serve and glorify the Master. The soul that seeks the bread of life

can find it here, as elsewhere. The heart that desires to do good to others can find here abundant opportunity. People, who, under such changes, lose their enjoyment in the church, show that their enjoyment was not spiritual, but social and æsthetic. They think they have lost their religious enjoyment, but they have only lost their good company and sweet self-indulgence. This is what I mean, then, by saying the church may be made a church-cloister. It may seclude one from the world without, only to indulge himself in his own delectation. One may desert his post of duty in the fields of temptation and toil, and, under the idea of gathering about himself the most healthful spiritual influences, may only soothe himself into carnal slumber. The great work of the church, and, consequently, of every Christian, is to establish Christ's cause in the world—to conquer the world for Christ.

The Christian, then, may not retire from "the world's broad field of battle" to nurture in himself pious sentiment. What does any good sentiment or affection avail which has no outward expression? The very fact that it is not manifested in action proves

that it does not exist, except in imagination. What avails any good desire which is yet too delicate and feeble to mingle with the bustling, worldly crowd, and to grapple with sin everywhere? Such tender, sensitive piety, is quite a useless thing in this would, where vices, sweeping thousands into the pit, call for brave hearts and strong hands to rescue the victims.

The Christian, should, therefore, be a public man; no recluse, but in the fullest, best sense, a public man; making his influence felt in society, in business relations, in political issues, in the support of the law and in the promotion of the public welfare in every respect. The Christian is a man who has Christ enthroned in his own heart, and is enlisted in the struggle to enthrone Him over all the affairs of the world. He will not passively endure wrong. For himself, he does not resent evil, but like the Master reviles not when reviled; yet he is also like the Master, bold, to defend others, to condemn all false principles, and, to unmask and expose evil doers. Seeking the highest good of his fellow men, the Christian opposes everything which hinders its realization.

The Christian seeks to enthrone Christ; and he should be ready to aid everything which promises any advance in social conditions or personal character. Every step in goodness is a step toward Christ. Many err by refusing to aid any enterprise or movement that is not positively Christian. Thus they excuse themselves from contributing to many measures which seek the public good. They thus separate themselves from those who are desiring to be led in the right way. Every man who desires to make his life and conduct better, at any point, has a right to expect you, as a Christian, to sympathize with him, and aid him in that desire. The most good is finally accomplished by doing always the good which may be done in the present, be it much or little. It is not to be always talking about the church, or Christ, or your faith in Christ, that will avail most to lead men to the Saviour, but constant employment in that which is good.

Do not forget that men have temporal as well as spiritual interests. They have bodily needs, which they cannot be unmindful of. It is, largely, by aiding men in temporal things

that we make impressions upon their souls. No man will believe you love his soul if you have no sympathy with his temporal needs, no aid for his temporal wants. Your Christian profession is discredited in the estimation of your neighbor by your indifference to these things. Remember, that, while the mission of Jesus was to save the world he was much engaged in healing physical diseases.

Take the world as it is. Do not lay out for yourself an eccentric path. Do not suppose that to be a Christian you must cease to be a good farmer, or merchant, or physician. The world needs all honest employments. Do not lead others, in their aspirations for holiness, to despise these things. The holiness that cannot be presserved in the common employments of life is not strong enough to save the world. It is in the sanctifying of all our human relations that Christianity must save mankind. The more, therefore, you can bring your own example within the common lot, and to the experiences of common life—the life of the great multitude, the more inspiration will there be in it for all. It is not the conspicuous station, the superior talent, the superior privilege, that

inspires hope in men; for these are beyond the reach of most; but it is an example of heavenly purity in the lowest place; an example of one who moves amid the crowd, along the dusty highway of the world; an example like his, who, to inspire us with hope, in revealing divine purity took not on him the nature of angels, but took upon him the form of a servant.

Let not your goodness be professional or conventional. There is much so-called Christian zeal which is always advertising itself before the world. There is much activity in public meetings and conventions, and much planing of great things, which is only noise, after all. There are stirs and excitements, which are only excitements, though pronounced wonderful operations of grace; and there is personal effort to lead men to Christ, which always strikes one as an art, a studied method: all lacks the simplicity of life; and, in this lack, proves itself superficial, if not insincere. There may be, in these cases, a sense of duty and a desire to do good; but we feel that a deeper tone of piety would bring back the simplicity of nature. Let it

be understood, that, to be a good man is more than to be a good talker, or a skillful manager of a religious meetings. Let zeal be ardent, and labor to do good constant; but if you would be an example, seek no eccentric paths; preserve the simplicity of nature, and do your work as other men must do theirs.

Chapter X.

DIVERSIONS AND RECREATIONS.

One who knows how to work must know how to rest; the taut muscle must be relaxed; the intent mind must be diverted. From judicious rest one comes with renewed vigor to prosecute his task.

Since rest is needful it is important to know how to rest religiously. Diversion is not necessarily wasted time. The school boy would be a dull student without his recess. The foot-ball and the trapeze help to make the boy a scholar; and the gymnasium is only a part of the well equipped school.

Diversion may be a change of work; a change of method in the same work, as when the traveler, to rest himself, dismounts and leads his horse, still going on his journey. Frequent change of exercise is important, that all the faculties may be brought into play, in their turn, and so the normal tone of all pre served, and a symmetrical, full development given to mind and body.

Diversity of exercise is as needful for the health and harmony of spiritual life as for physical or intellectual nature. We are com-

manded to "rejoice with them that do rejoice, and weep with them that weep;" but if one should spend his whole time either in rejoicing or weeping, in the sense here implied, his spiritual nature would be sadly deformed. Even sermons and prayers may be too long to be profitable, and services in God's house fail to benefit by being overdone.

What should be the character of a Christian's pastimes? Even the rule in our Discipline which forbids "the taking of such diversions as can not be used in the name of the Lord," implies that there are diversions upon which the Lord's blessing may be invoked, and which may be made to conduce to our spiritual good.

We may take a lesson from the school boy. He has his diversions, but they are such as are arranged by a judicious instructor to further his education. The exercise on the play ground is a preparation for the study hour.

There are many young men in this city of St. Louis who, being hard pressed with necessary labor at the desk, arrange for themselves daily physical exercises, and by this means preserve their health and ability to do the work assigned them.

We see, then, how diversion may still be appropriated to the accomplishment of the great purpose of life. This is the lesson that the Christian should learn; and it needs no superior wisdom to learn it. It is an easy matter for the teacher to appoint for the boy diversions which are for his good, and it is easy for the young man, who cannot give up his business for a day, to arrange diversions to aid him in his business. Any Christian who will consider what diversions will best fit him for his work and advance him in it, can solve the problem without difficulty.

The error of many—an error for which our religious teaching is largely responsible—is to deem that God is served only in something that stands recognized as religious service before the world. We cannot always be engaged in such employments ;nor yet in private devotions. Not taught to consider that God may be served as truly in our recreations as in our toils, we demiss the single aim of his glory from our minds, when we take recreation, and so open the way for evil, by ceasing, for a time, to propose any positive good. Thus in our diversions we fall into snares. A positive purpose to do good is a safeguard against all temptations.

Our religious life should always be positive; and that it may be so, the same spirit and purpose should plan our recreations that plan our devotions. We must learn, not only how to rest religiously, but, that thus to rest, when needful, is a religious duty. Many an one is supposed to die of over-work, who has not done half the work he ought, and who failed to do it, because he knew not how to rest. One makes it a point to be always greatly concerned, intensely engaged, and never takes a diversion. Such an one grows nervous, emaciated, and dies, not of over-work, but of over-worry. Many a minister would do well to spend a day, now and then, hunting in the woods, or angling in the streams. The freshness of the forest and stream would improve his sermons, and the sermons of beauteous nature would refresh and strengthen his soul. There is much in knowing how to rest; to carry no unnecessary burdens, in order that we may carry all necessary ones with greater ease. We need to learn to throw off all cares that only tend to enfeeble and distract our minds: the best way to learn this is to take hold of the thought that it is a religious duty to do it,

and that we may take religious pastime or diversion. We think an instrument of music, or a machine adapted to any work, is entitled to be kept in repair. Much more is this wonderful frame of body and mind and soul, which God has given us to be used for his glory.

There are diversions which are popular with the world that are unbecoming and harmful to the Christian. The church does well to erect barriers in the direction of the dance and the theatre. A pure, pious spirit takes no pleasure in either, for they minister no food to spiritual nature. Both are controlled by a worldly spirit, and congregate, especially, the worldly and the carnally minded.

Both the dance and the theatre come down to us with the manners of a licentious age, and their atmosphere is detrimental to refined taste and purity of sentiment. One will say of the dance, "There is no more harm in keeping time to music with the feet than with the hands." That is true; and if keeping time to music with the feet were a full definition of the dance it would not be opposed. Perhaps if ladies and gentlemen danced apart there would still be no ground to oppose the dance.

But to speak plainly, the attraction of the ball-room is chiefly in the liberties allowed between the sexes in the dance, and which are considered uncomely anywhere else. It is this that attracts, and not the act of dancing. Let a young man dance for two hours alone and he will conclude that dancing has no fascination for him. The customs of the dance were established in a less refined age, and are thus transmitted to us. You will not find an impure person—man or woman—who does not love the ball-room. On the other hand, the ball-room does not entice people who are earnestly religious in any church, and the most eminent Christians, in all the churches, have denounced it. Its tendencies are evil; and that church which does not warn its members against it is unfaithful in its guardianship of souls.

Might not the church allow select dancing? Everyone's society is select in his own estimation. Think of the church discussing a community, generally, to determine whether the company brought together in the dance constituted a select gathering. To allow what some would style select dancing would be to

have a rule which could not be enforced, and which would leave every one to his own will. It would be the same if we admitted the propriety of attending select plays in the theatre. The church must deal with these in their general character. When so judged there is no doubt as to what opinion ought to be formed of them, or what attitude Christians should occupy toward them.

In the Methodist Church, however, there should be no difficulty on this ground. The member is bound under solemn vow to be subject to the discipline of the church; that means subject to the rules of the church as interpreted by her ministers. The chief pastors in their Pastoral Address, and the General Conference of our church in receiving and publishing the same in the book of Discipline, has left nothing to be argued in regard to this matter. Our General Rules forbid "the taking of such diversions as cannot be used in the name of the Lord Jesus." Our Bishops say:

"This denunciation is explicit and comprehensive. 'The name of the Lord Jesus,' in this connection is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Among those indulgences which

can not stand this solemn test, is the modern dance, both in its private and public exhibitions, as utterly opposed to the genius of Christianity, as taught by us. When persisted in, it is a justifiable ground of judicial action by the church authorities." With such an interpretation of our General Rules, argument is at an end. Whether a member of the Methodist Church can see any harm in dancing, in itself, is not a question to be considered; it is clear that he cannot participate in the dance without violating his most solemn vow to be subject to the discipline of the church; nor can the pastor permit such violations to pass uncorrected without being unfaithful to the vow he has taken to sustain the rules of the church.

If persons desire to engage in the dance, to attend theatres, or to play cards, they can find churches which will allow all this. They can find churches which do not exclude members even for the grossest immoralities. But one who is seeking to "come out from the world and be separate," as the Gospel enjoins, and to save his soul, is not looking for indulgence in a worldly life, but for helps to rescue him from it.

Chapter XI.

THE TWENTY-FIVE ARTICLES.

From the earliest times creed formularies began to be developed in the church. One who was placed in authority over the church made a public declaration of his faith. Something of this sort seems to have been observed in the time of the apostles. Paul exhorts Timothy "Hold fast the form of sound words which thou hast heard of me." [2 Tim. 1:13] And to the Romans, he says, "But ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. 6:17.

The early history of the church, however, shows that, while bishops were accustomed to make a confession of faith, there was no fixed form of confession established and required by church authority. The confession of a bishop was drawn up by himself, subscribed, and sent to the neighboring churches for sanction, which was readily accorded if the confession seemed to embrace what was regarded as essential to faith in Christ as a Saviour. The diversity of creed confessions which thus, in time, arose; the controversies

which began to spring out of them, and the departure of some from what was held to be vital in Christian doctrine, led to the calling of the first great Christian council, convened at Nice, by the Emperor Constantine, A. D. 325. This council promulgated a confession of faith, which received some modifications from succeeding councils.

Very great corruptions came into the Roman Catholic Church, in course of time, and the grossest superstitions were fostered in the name of Christian faith. Through many ages the best faith and purest piety of the church retired into the cloisters, while the corrupt and ambitious struggled to the foremost places in ecclesiastical authority.

The reformation, under Luther, took definite form in a confession of faith, dictated by himself, drawn up by Melancthon, and presented to the Diet of Augsburg, A. D. 1530. It contained twenty-eight chapters, twenty-one of which were direct statements of doctrine, and seven were devoted to the condemnation and repudiation of errors of the Romish church.

In the early part of the Reformation

England threw off the sovereignty of the Roman Pontiff, and the archbishops, bishops and clergy, in a convocation in London, adopted, in the year 1562, the Thirty-nine Articles of the Church of England.

Twenty-four of the twenty-five articles contained in the Methodist Discipline were compiled by John Wesley from articles of the English Church, of which Mr. Wesley was a member. They were sent to America by the hand of Dr. Coke in 1784, and were adopted as the articles of faith of the American Methodists. The article which is now the twenty-third, was adopted in 1786, and the explanatory note to the same in 1820; since which time no alterations in our articles of faith have been made.

Chapter XII.

OF FAITH IN THE HOLY TRINITY.

Art. I. There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this God-head, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Every church-member ought to understand, not only the doctrines which are held by Christians in common, but the distinctive doctrines of the church to which he belongs. If you are a Methodist, it becomes you to be able to give reasons for being a Methodist. I deem it important, therefore, to present a brief exposition of the Twenty-five Articles of our faith, noticing especially the points in which we differ from other Christian communions.

It is not my purpose to discuss the Articles of our faith, in order. Some of them I shall pass without comment, because no comment is needed. Others I shall group under such heads as may need to be considered and as their relations may suggest.

The scope to which this work must be con-

fined will compel me to touch everything very briefly, and to omit even allusion to many strong arguments for the truths of our holy religion.

That there is one God, and that he is the creator and governor of all things, and infinite in all his attributes, the reader of this book cannot question. It is the doctrine of the Trinity alone, in the foregoing article, which requires comment. Some, a very few, who claim to be Christians, deny this doctrine. We confess that the language in which our faith in the Trinity is formulated is not very clear: where thought is not clear language cannot be, and no one can have very definite ideas, we think, in regard to this great mystery. Yet our statement of this doctrine appears to accord with the word of God, though in it we but assert truths which confuse us, and the relations of which we cannot understand. "God is a spirit:" that is expressly declared in the scriptures; and, that, all believe. That a spirit is "without body or parts" we must also accept; that is to say, "*body*" in the common sense of that term, can not be applied to a spirit. It is also certain that three manifestations of the God-head are

made to us. The work of nature suggests to us a Creator, and gives us the though of God as the author of all being—the Father. In his creation we see God the Father.

In Jesus the immaculate, perfect in holiness, and invested, also, with infinite wisdom and power, we clearly see divinity. Yet it is chiefly as holiness may be manifest under law, that we see divine nature in Jesus. He was "made under the law," and being placed answerable to it, he perfectly kept it. His perfection was especially manifest in perfect obedience. Here is divinity in the relation of a son, God the Son is set before us in Jesus Christ.

There is also a divine power, of which we are conscious. It operates upon our minds and hearts; it brings to us a strength, a peace, a joy not of earth. It transforms men and gives them new natures—natures, new in all their motives, affections and hopes. This power was the inspiration of the prophets, as it is the life of every believer. It is God revealing himself in a special form to men, God the Holy Ghost.

Now we know that, in the study of creation;

in the man Christ Jesus, and in the influences which move upon our moral nature, we hold communion with God. It is *one* God, revealing himself in three-fold form that we may know him more fully.

We must speak of the Father, and of the Son, and of the Holy Ghost, with recognition of perfect divinity in each; and, when we so speak, we but recognize and confess God, as he makes himself manifest to us. These three are one; and, whether we speak of one or the other, in each, personality must be recognized and all the fullness and perfection of the Godhead.

Take Jesus' discourse with his disciples, recorded in the XIV Chapter of John, as the fullest statement of the doctrine of the Trinity. When our Saviour speaks of the Father, here, mark how he identifies himself with the Father: "If ye had known me ye should have known my Father also; and from henceforth ye know him and have seen him." "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father and the Father in me." Having so asserted his oneness with the Father, Jesus proceeds to

the promise that he will send the Comforter to his disciples. But he makes this Comforter, whom he declares to be the Holy Ghost, one with himself and the Father. "I will not leave you comfortless, I will come to you."

This Comforter is, therefore, one with himself—the indwelling Christ; but he is no less one with the Father. Through the indwelling Comforter you shall know, "that I am in the Father, and ye in me, and I in you." Again, when, prompted by his statement "Yet a little while and the world seeth me no more; but ye see me," Judas had asked how this could be; Jesus answered: "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Yet, it is clear that this promise is to be fulfilled by the indwelling Comforter—the Holy Ghost. We can no more deny the personality of the Holy Ghost than of the Father or the Son. It is therefore properly asserted:

ART. IV. The Holy Ghost proceeding from the Father and the Son, is one substance majesty and glory with the Father and the Son, very and eternal God.

Those who deny the doctrine of the Trinity

generally deny, also, the divinity of Jesus Christ; a doctrine so fully and strongly taught in the scriptures, and so essential to the whole scheme of our salvation, that its rejection is not only fatal to any system of Christian theology, but to the full experience of Christian life, as well. For what can Jesus be to the world, more than a good man, whom we may place alongside of Socrates and Zoroaster and Budha, if he be not, as the apostle declared, "the Christ, the Son of the living God." Our doctrine in regard to the divinity of Christ is stated in:

ART. II. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Keeping in view the divinity of Jesus Christ and the divinity and personality of the Holy Ghost, the doctrine of the Trinity is preserved, of necessity. We may not understand *how* God is a Trinity: and we can as little under-

stand the union of spiritual and physical life in ourselves.

No one should insist upon his explanation of this doctrine. Every one may be left to his own thoughts in regard to it, and his own conception of how it is that in unity of the Godhead there are three persons. But that there is but one God, and that he is set before us in the scriptures in the three-fold personization of the Father, the Son, and the Holy Ghost, is certainly true ; and that personality and full divinity must be ascribed alike to Father, Son and Holy Ghost, is also true. Therefore, in the formulary of baptism, which Jesus himself prescribed for believers, the Trinity is asserted: "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxiii ; 19. Also in the apostolic benediction : "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." 2 Cor. xiii ; 14.

Chapter XIII.

DEPRAVITY.

Art. VII. Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

This article asserts man's natural depravity, and guards us against the doctrine taught by Pelagius.

Pelagius was a British monk, who went to Rome and began to teach his peculiar doctrine about the year A. D. 410. He denied that there are any consequences of moral corruption or inability cleaving to man as the result of the fall; taught that the sin of the first man had no effect upon his posterity, and that men have the power in themselves to serve God without the aid of the divine Spirit.

Pelagius taught that men are born in a state of purity in the sight of God, and that they come under condemnation only by a fall from this inherited purity, as Adam by transgression fell from his holy state. Hence, in the preceeding article this doctrine is specifically

denounced as false. The word "*following*," as used in this article, does not mean standing in legal relation to Adam, but following in his example of disobedience. The Latin, in the original draft of the article, as adopted in 1562, was *imitationæ*: "Original sin standeth not in the 'imitation of Adam,'" etc.

The whole teaching of the Bible certainly asserts man's natural tendency to sin. "The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." "They that are in the flesh cannot please God."—Rom. viii: 7–8. But all are in the flesh, as the apostle teaches, unless possessed and directed by the spirit of God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii: 9.

The entire scheme of salvation has reference to our natural depravity. The atonement, turning aside from us the sentence of death, legally entailed by Adam's sin upon all his race (for the execution of that sentence upon him would have been the blotting out of the race, since there was, then, no man beside him) and the provision for special aid to

all who will seek help of God that they may keep his law, both imply our natural estrangement from God. If we could in our own strength keep the law, then salvation would be of works and merit, not of grace. But the scriptures teach that our salvation is of grace in every aspect of it.

If we have need to pray for divine aid; if, of ourselves, we can do nothing good; what does this imply, but inherent corruption?

All human governments, in laying down laws to restrain man's conduct and regulate his actions, are testimonies that his nature is perverted, and that he may not be left to follow his own appetites and desires.

The beast obeys the impulses of its nature, and finds in them a wholesome law, and obtains its only good; but man, following his natural appetites, unrestrained by law, runs to ruin.

If nature were not perverted, we see not why man should need either law or religion.

Religion is from the Latin, *religo*, and means "to bind again." It is reuniting to God creatures separated from him.

The revelation from heaven; the proclama-

tion of salvation through an atonement; the looking to God for help, are only needful in view of our depravity.

This article, therefore, which declares our natural corruption, is followed by a true statement of its results in thus setting forth the present condition of the human will, as needing the help of grace.

ART. VIII. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

The manner in which the will acts in choosing the service of God, and the conditions necessary to that choice, we have already considered, when treating of the "Vow of Repentance." God gives general grace to all men, without their seeking—sufficient grace to enable the will to choose what is good; and he holds men, therefore, at all times, responsible for what they choose. His aid is ever offered to them to enable them to do his will; but special grace comes only in answer to our asking. It is not needful that one love holiness before he seeks it, but only that he

feel the deathful tendency of sin, and know that in the mercy of God is his only hope.

Objection is often made against applying the term "sin" to that which is inherent in nature—a state in which we are born, and for which we are not, personally, accountable. Sin, in the ordinary acceptation, is in action—the transgression of known law; or in will—the purpose and desire to transgress; for an evil purpose, which simply lacks opportunity of action, is none the less sin before God.

We will not discuss the fitness of the term "original sin." As the article defines very clearly what is meant by the term, one who is careful to study it need not be confused or led into error in regard to the real doctrine here stated.

Natural depravity stands in the light of individual sin, when, having arrived at years of accountability, we refuse that rescue from the sway of the carnal mind which Jesus offers. A disease may be inherited from the parent by the child, and for that, certainly the child is not responsible; but, if, being afterward offered a cure, which is fully available, there is a willful rejection of that cure, then, one

should be held accountable, and the disease from which he will not be rescued should be regarded as of his own choosing.

Thus we hold the unconditional salvation of infants—that depravity is not imputed to them as sin. We hold that sin is, indeed, personal and voluntary, but that depravity becomes personal, voluntary sin, in him who refuses to be rescued from it by the Sovereign Physician. Our natural depravity is not imputed as sin until we make it such in our willful following of it. It is ever a tendency to sin in our natures, that leaves us no hope of purity or salvation, but in the forgiving and restraining grace of God.

Chapter XIV.

THE ATONEMENT.

We have noticed Art. II, as it stands related to the doctrine of the Trinity. We take it up again in order to consider the atonement, which it is intended, more directly, to assert.

The word "atone" is from the union of "*at*" and "*one*" and means, therefore, bringing into harmony and concord two parties.

Since the fall of man there has been this difficulty in the way of his happiness and the obtaining of the divine favor: man has become a sinner. The life of the whole race was forfeited in Adam, who, by his personal sin became justly exposed to sentence of death. That sentence, executed upon him, would have exterminated the race in its first father and head. Thus, death impended over the race, and all were, "by nature, the children of wrath."

To have taken no account of the fall and the sinful state into which man was brought thereby, would have been to annul or set aside the divine law, abolish the distinction

between sin and holiness, and bestow the favor of God upon men, irrespective of any moral character or conditions.

But a little thought will show that such a course was impossible. It would have been a change of God's original plan and purpose. God cannot change his law. The law he has given expresses his own nature. He cannot change his nature, and so cannot change his law. Finite and imperfect beings change their purposes, as they learn new truths or accept new principles of action. But perfection cannot change. It cannot be improved upon by change or amendment. Just because God is perfect, he must be "without variableness or shadow of turning."

But, from the stand-point of our own experience, we also see that happiness cannot come to man by the abolition of God's law. Can we conceive that even the welfare of a State could be promoted by abolishing all government, and taking no account of theft, fraud, and murder? That would be to take away, not only all protection, all sense of security, but all hope of any benefit from good conduct. If such results would follow the

abolition of the laws of a State, which are but imperfect expressions of that perfect righteousness which we attribute to the Ruler of all; what would be the result if God should proclaim to the universe that, neither hate, nor violence, nor murder, nor lust, nor truth, nor love, nor purity should be taken account of any more? Would we find a heaven in such wild anarchy? Earth itself would become hell; nor would we have a hope of rising to a better state and a better world, by faith and love and prayer, if no distinctions of character or conduct were to be regarded of God.

There is no happiness for man but in the love of God; for to be out of harmony with him is to be at war with the whole order of nature—impotently striving against Omnipotence. In such a state, God would seem to meet us, armed in wrath, everywhere. We should experience his power only as the inexhorable upholder and avenger of his law.

Superficial men, who never give serious, honest thought to religious truths, indulge in much absurd sentiment about God's love. "Can creatures be eternally miserable under the reign of a God of love?" "I," says one,

"would not doom my child to the torture of a temporal death; and how can a God of love doom his creatures to a death eternal?" But, let it be remembered that, many a loving father has a son who is wretched, in spite of the father's love. He has followed wicked ways until his own nature is so far separated from that of his father that in that father he can find no happiness. His father is true, but he hates truth; his father is just, but he despises justice; his father is loving, but he is full of hate. Will you go to that father and say, "You cruel father, why do you not make your son happy?" Will he not say, "I cannot. I long to see my child happy. I have always been the same to my wayward son, now so miserable, that I have been to his brother, here, so happy with us at home. But he is gone from us in his pride and self-will. My door is still open; his old place still waits him at my table; we all weep and pray for him; but he is no happier for all that."

Learn, then, that happiness is not a question, simply, of God's love. His love is eternal, changeless. But do we delight in his love; and are we happy in the thought of God, and

in communicn with him? If it is not so, where is hope? God has nothing to give us but himself. If we love not truth and purity; if we delight not in holiness, where is there hope even in God's love? It is not God's anger toward us, it is our anger toward him that damns us. It is sin itself which makes the sinner's woe. God cannot make a sinner happy in his sin, because sin cannot be happy in God. A nature confirmed in sin, and passed beyond probation, is destined to eternal gloom and eternal death; separated from happiness by a great gulf over which no minister from God can pass.

We see, then, what is necessary to salvation; it is *at-onement*—to be made at-one with God. And as at-onement requires two parties: let us understand this.

No view of the atonement is complete in its technical or legal aspect alone. To understand the atonement fully, we must take into view, not simply the manifestation of God's mercy in Christ, but also its effect upon our moral nature. Have I been led, by the cross, to love God and trust in him? If not, there is no *at-onement* between my soul and God.

With this suggestion in view, we see the error of regarding the atonement simply as the payment of a debt. I will say, "If, 'Jesus paid it all, all the debt I owe;' then I shall not have the debt to pay." It is no matter about my faith. If the debt is paid, it is paid; and though my refusal to believe this may keep me in doubt and fear a while, when the judgment is set and the books opened I shall find the account cancelled.

The same difficulty arises in regarding the death of Christ as merely a legal substitution. If another has borne the penalty of the law for me, I shall never bear that penalty. My unbelief may keep me in prison all my life, refusing to use the freedom which is mine; but the light of eternity shall reveal the fact that I am not under sentence, since another has borne it for me.

Out of this idea of legal substitution and the payment of a debt, arose the monstrous absurdity, taught by the old Calvinists, that, Christ, to redeem us, suffered all the pain which would have been endured by all the human race forever damned; since this was the penalty due for sin, which penalty he

bore for us—the payment of a debt—so much suffering against so much sin.

Some who have revolted at the idea that Jesus suffered to this extent for sinners, have found a factor in Jesus' merit to eliminate a portion of the suffering demanded for our redemption. Jesus suffered for us, they say, in legal, but not in literal stead. It takes less, as to quantity, to pay a debt with gold than with copper. Christ's suffering had merit, according to his purity, and, therefore, far less suffering was demanded of him.

The fallacy of this view is easily exposed. It assumes a relation of merit between the sinner and his Saviour, and upon this ground fixes the relation of Christ's sufferings, as to extent, with that which would have been endured by all souls eternally lost. But is there a relation of merit between the sinner and his Saviour? Not, unless there is some *merit* in the sinner, or some *demerit* in the Saviour. We can not establish a relation of values between things directly opposite in character. There is no relation of merit between sin and holiness. If Jesus should have suffered less than the sinner, according as his merit was greater,

then, he should not have suffered at all. The distance which separates the immaculate from the fallen is infinite; but, until that separation is measured and limited, we find no place for suffering to begin. The logic of the position assumed, fairly stated, is, that Jesus suffered according to his own *demerit*. For if there was no demerit in him, then, there can be found no relation of merit between him and the sinner. This view also contains the erroneous doctrine that mere suffering cancels sin—the idea upon which the Romish doctrine of purgatory rests.

But you say that Christ paid the debt and bore the curse of the law, conditionally, making a personal salvation available to us on certain conditions. That is what I desire to speak of, especially, and to show what moral effects the atonement must have in us to make it a realized fact in our own experience.

The death of Christ, as the life of Christ, is the testimony of God's love, his compassion and pity and pardon; set before our eyes in humility, self-denial, deeds of love, patience, forgiveness; voiced in the declarations that God is our Father; in invitiations to trust him, and to accept his salvation.

It was needful that Jesus' love should be put to the test; for it was the final revelation of the compassion of God. There was ordained for him a career of pain from the manger to the cross. "The captain of our salvation was made perfect through suffering." Suffering was the crucial fire to reveal his perfection; to test it to the uttermost.

If, beholding Jesus as he is thus revealed, we are drawn to trust in God, to rely upon his mercy, and give our hearts to him, then, *for* us, and *in* us, the atonement or at-one-ment is accomplished, and we are saved.

He who died to sustain the law of God, sustains it truly, when he leads us to accept it, writes it upon our hearts by his Spirit, and makes us, instead of rebels, obedient subjects.

A king beholds a province of his government in revolt against his laws; he has power to move upon the rebels with his armies and destroy them all, and so, vindicate his authority and his law. But he chooses another course. He comes down from his throne, and goes away to the revolted province. He hears the complaints of his enemies; he instructs them in regard to their true good; he

shows himself their friend; and so, the rebels come to own him a gracious king, and fall down with confessions at his feet, and covenant, with thankful hearts, to serve him; Thus the law is still upheld. The destruction of the rebels would have vindicated the law, but it would have made a desolate province, where law itself would have been no more, as none would have been left to govern. But, now, sustained by love, and not by might, the law is the delight of obedient and happy subjects, and the channel through which a wise sovereign conveys to them the blessings of his wisdom and goodness.

Thus it is that the atonement wins us. We say, in the article at the head of this chapter, that Jesus "suffered to reconcile his Father to us." That is true, only in the legal sense of making a provision for salvation in harmony with the divine law, so that "God can be just and the justifier of him that believeth." But we must not think that Christ died to move God to love us. He died as the very expression of God's unchanging, everlasting love. "God so loved the world that he gave his only begotten Son, that whosoever be-

lieveth in him might not perish, but have eternal life." In the moral sense, it is man alone that needs to be reconciled. It is not of the reconciliation of God to man, but of man to God, through Christ, that the gospel speaks. "We were reconciled to God by the death of his Son." Rom. v: 16. For Jew and Gentile, alike, Jesus died, "That he might reconcile both unto God." Eph. ii: 16. The testimony of the gospel is "That God was in Christ, reconciling the world unto himself;" and its message to men is, "I pray you be reconciled to God." 2 Cor. v: 19-20.

Reader, are you reconciled to God? If so, atonement is, for you, an accomplished fact, in which your soul rejoices; otherwise, the blood that bought your pardon cries against you in the ear of God.

Chapter XV.

OF THE JUSTIFICATION OF MAN.

Art. IX. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

As respects the doctrines to be required of Christians, our fifth Article states that nothing is to be required which is "not read in the word of God," or which may not be "proven thereby." This declaration marks the distinction between Protestantism, in general, and the Roman Catholic Church, as respects the specific dogmas held by each.

But the vital power of the Protestant movement, however, and the doctrine which gave it tone and character, is asserted in the foregoing Article.

The doctrine of justification by faith is too clearly taught in the gospel to be ever formally denied by the church. But in ages of corruption it was cast in the back-ground, and burried under the rubbish of superstition and ritualism.

Martin Luther was a devout Augustinian

monk, sincere in soul, and earnestly seeking the way of life, when this doctrine of justification by faith set him at liberty. He was at Rome, and climbing the "Stairs of Pilate" on his knees, in painful penance, when the word of God, "The just shall live by faith," came with startling force to his remembrance.

He saw, at once, an open way to God's favor, through the merit of Christ; saw that it is the privilege of the penitent sinner, without the intervention of a priest, and without works of penance, to bring his sins to him who forgives and saves.

The Papists had put the keys of the kingdom of heaven into the hands of the priests; and the priests had put new locks and bolts on the doors, and refused to admit any one without the toll. They professed to forgive sins for a price; they prescribed painful self-chastisements, as an atonement for sin; they claimed to cleanse away sin by baptism; they pretended, still, to offer up Christ, in the mass, for the sins of mankind. They had set men upon doing works of righteousness, or rather upon heathenish self afflictions, which they miscalled meritorious works.

They had filled the convents with monks and the wilderness with eremites; and substituted fasting and sackcloth and bodily misery for the joyous life of love which is fruitful in benefits to all.

The Catholic clergy saw their authority over the people periled by the doctrine that a sinner may come immediately to God and find pardon through faith in Christ. Therefore, salvation by faith became the rallying point of the Protestant, and the point of attack for the Papist. The reader will be interested in the following spirited declaration of Luther, showing how fiercely the battle was waged, and with what uncompromising definiteness and courage he made the issue:

"I see," said he, "I see that the devil, by means of his teachers and doctors, is incessantly attacking this fundamental Article, and that he can not rest to cease from his object.

"Well, then, I, Doctor Martin Luther, an humble evangelist of the Lord Jesus Christ, do confess this Article, that faith alone, without works, justifies in the sight of God; and I declare that, in spite of the emperor of the Romans, the emperor of the Turks, the em-

peror of the Tartars, the emperor of the Persians; the pope and all the cardinals, bishops, priests, monks, nuns; kings, princess, nobles; all the world and all the devils, it shall stand unshaken, forever! And if they will persist in opposing this truth, they will draw down upon their heads the flames of hell. This is the true and holy gospel, and the declaration of me, Doctor Martin Luther, according to the light given to me by the Holy Spirit. There is no one who has died for our sins but Jesus Christ, the Son of God. I repeat it once more, let all the evil spirits of earth and hell foam and rage against it as they will, this is nevertheless true. And if Christ alone take away sins, we cannot do it by all our works. But good works follow redemption as surely as fruit appears on a living tree. This is our doctrine, this the Holy Spirit teacheth; we hold it in God's name. Amen."

But what is that faith through which we are justified before God? and how is the merit of our Lord and Saviour Jesus Christ made available for us?

We would say: First, that saving faith can

not be represented in a creed confession. The confession only furnishes the basis of saving faith, truths which demand it, but which the mind may receive while the moral life remains unchanged.

That in man which says: "I ought to do" is not that which says: "I will do." Truth may, therefore, be acknowledged as truth, but not obeyed. A doctrinal faith alone can be expressed in the creed; one may hold this, apart from his life; defend it as a system, but not practice it. Again, it must be recognized that intellectual faith is not voluntary. As respects what we hold for truth, we do not believe just as we choose. Belief, in this sense, is the result of evidence. If you detect a man stealing your money, it is not left to your choice whether you believe him honest or not. He who truly believes that Christ is a Saviour, cannot, the next moment, disbelieve it, just at will. Your will does not govern your belief in this sense. You believe now many things which you wish were not true. Will struggled against conviction, but the evidence forced belief.

Intellectual faith must be of this necessary

character to give truth any authority over our consciences. The Bible would be worth nothing if one could believe it true or false just as he pleased. It would avail nothing for an accused man to bring before a court proofs of innocence, if there were no power in evidence to compel belief. There is a necessary relation between evidence and belief; and I have no more power to consider the evidence and escape its impression upon my mind, than to thrust my hand into the fire, and, by my will simply, prevent its being burned.

It is only when truth takes hold upon the mind, by its resistless authority as truth, that conscience feels the obligation to believe it.

But this obligation may be felt and not yielded to. The moral part of faith, and the voluntary part, is this surrender of will to the truth. This is the believing of the heart unto righteousness, the consent to be swayed and guided by the truth.

We see, then, that this saving faith is of the will; therefore, it is subject to command. It would be folly to command one to believe that two and one are five. We cannot command belief in the intellectual sense. But

the faith that saves is a moral act—a surrender of the will and life to what the mind accepts for truth. It is always possible and always demanded.

Saving faith in Jesus Christ, then, is not technical, or theoretical. It is the accepting Christ as a Saviour, by accepting him as a King. He is not one without the other. When, in emergencies of danger and need, you find a deliverer among your fellow-men, it is by putting yourself under his guidance that he becomes your deliverer. The Saviour says, of all whom he claims as his own, "My sheep hear my voice and follow me."

Believing in Christ is not simply claiming salvation through the atonement. He has taught us to love and forgive; to seek first the kingdom of God; to renounce sin in our own practices, and to oppose it in the world. If we believe Jesus we believe he requires all this, and that we cannot be saved without this. By saving faith we embrace Christ in all his offices as Teacher, Example, Redeemer Intercessor, King. We obey and follow him in all his commandments, as he said: "If ye keep my commandments then are ye my disciples indeed."

Without these evidences of faith in Christ all professions of saving faith are false. Therefore, with eminent appropriateness, and as a guard against false and fanatical views of faith, after the Article which we are considering is placed this, concerning good works, as the necessary fruit of faith.

ART. X. Although good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

After what has been said of the nature of saving faith but little needs to be said about how Christ's merit is made available for us.

We stand not in our own merit, when we have renounced ourselves to make Christ our Master. You have surrendered your wisdom for his word, your will for his commandments. The righteousness which you practice you have learned of him; he is its author and giver; neither do you practice it in your own strength but in the grace, which is given you in answer to faith in him. You have put on Christ, and he has not simply sheltered you in your sins under the cloak of his merit, but saved

you from your sins. You are not what you were; morally you are a new creature. "Ye are dead and your life is hid with Christ in God."

Why should you not be justified in Christ? The Law has a sentence against the transgressor; but you are not, now, a transgressor. The Law condemns the carnal mind; but from the sway of the carnal mind you are freed. The Law comes to slay a sinner at war with God; but it finds him not. The sinner is dead already; there stands in his place a loving, adoring subject. The Law is satisfied; it is honored and upheld. It has even had its sentence. You have arraigned the carnal nature under it; you have consented to death; you have trusted to God's grace at once to kill and to make alive; you have consented to loose your life that you might find it. The old man is crucified, as the Law demanded, and the new man is raised up, renewed after the image of the Creator.

"It is the privilege of men," as said by Bishop Marvin, "to meet their sins at the mercy seat or the judgment seat;" at the mercy seat, where the plan of salvation operat-

ing, a new life, through grace, is given to him, who consents to die carnally, and he passes from death unto life; or at the judgment seat, beyond the bounds of probation, where the Law stands alone, and there is no offered Redeemer. We show our faith in God's promise of a new life by surrendering the carnal nature to death, or in our unbelief brave a death eternal.

The faith in Christ is no technical faith, and the righteousness of Christ no technical imputation of righteousness to one who still stands in all his native corruption. It is a higher salvation than this which Jesus brings. He saves us from eternal death by saving us from our sins and ourselves, and the Law is satisfied, because "The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit."

Chapter XVI.

SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Art. V. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church.

The Christian movement known as Protestantism, grew out of a protest against certain corrupt teachings and practices of the Roman Catholic Church. Hence, it comes to pass, that, in the Confession of Augsburg, and the Thirty-nine Articles of the Church of England, the Twenty-five Articles of the Methodist Episcopal Church, as well as in other Protestant confessions, some articles of faith are negative, specially designed to condemn corruptions of the Church of Rome. Against these errors we should not only guard ourselves, but we ought to make vigorous war upon them, because they continue to obscure the truth of God to the minds of many, and destroy their souls. We have put at the

head of this chapter our Article V. in which we declare that "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proven thereby, is not to be required of any man, that it should be believed as an article of of faith, or be thought requisite or necessary to salvation." This declaration brings us to the pillar and ground of the truth, and cuts off all those doctrines which the Church of Rome claims to hold, on the authority of apostolic and ecclesiastical traditions.

The Romish Church, accepting the Sacred Scriptures as the word of God, as do we, holds, besides, that many things have been perpetuated in the church by the unrecorded teachings of the apostles; also, that the church herself is possessed of inspiration, through the Holy Spirit, and in her collective capacity, through her general councils, gives forth infallible deliverances in regard to doctrine and duty. She also holds that the Scriptures must only be expounded by the church, and that private members are not to be allowed to read and interpret the word of God for themselves, but are to receive everything pertain-

ing to faith and duty through the church alone. So severely was this idea enforced, that reading the Scriptures was even prohibited the people, and treated as a crime. The new creed of the Church of Rome contains the following upon the subject which we are now considering:

1. The apostolic and ecclesiastical traditions, and other observances and constitutions of the Church, do I firmly admit and embrace.

2. Also the Sacred Scripture, according to the sense which our Holy Mother Church hath holden and doth hold, (whose office it is to judge of the true sense and interpretation of Holy Scriptures) do I admit, neither will I ever receive and expound it but according to the uniform consent of the fathers.

The reader will clearly see what ecclesiastical tyranny may be built up upon such a basis as the above confession, and that by it open discussion and personal inquiry after truth are suppressed.

The decrees of councils are made to take equal authority with the word of God; and decisions which are promulged by priests, seeking to exalt themselves over God's heritage, are given out as deliverances of the Holy Ghost.

Our Saviour found this same character of

corruption in the Jewish Church. The Scribes and Pharisees had exalted their own authority above the word of God.

They accused the Master and his disciples of sin, because they transgressed "the tradition of the elders." Jesus replied that they—the Pharisees—had transgressed the commandment of God by their traditions; and he set before them an example in which they had thus made the word of God of no effect. He says to them, "In vain do ye worship me teaching for doctrines the commandments of men."—Matt. xv: 9.

The prelates of the Church of Rome made the word of God an incomplete and insufficient guide that they might establish things not taught therein, and which would turn to the increase of their own power. They invented doctrines which had no other design than to secure to themselves unlimited control over the consciences of the people.

It was a great victory, not more for the word of God than for the enfranchisement of human reason, and the liberty of conscience, when the Holy Scriptures were declared to be the sufficient and only foundation of Chris-

tian faith and practice, and men began to be taught that it was not only their privilege but their highest duty, to seek to understand the truth, as the Holy Ghost has delivered it in the inspired Word.

Having pointed out the pretense upon which the Church of Rome established many false doctrines, viz: "apostolic and ecclesiastical traditions;" and set over against these pretentions ART. V. of our creed, in which we assert the sufficiency of the Holy Scriptures as our guide, we will now notice the category of Romish errors, specified and condemned in our Articles

Chapter XVII

OF PURGATORY.

Art. XIV. The Romanish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

Purgatory is a place, in which, according to the Church of Rome, the souls, even of true believers, are punished for any faults which may remain unrepented of when they depart out of the world. It is argued that, every sin must be repented of, or meet its just punishment; and that there are sins which, though they pollute the soul, do not deserve eternal damnation. Souls thus stained with venial sins are punished in purgatory, according to their guilt, and then released, to enter into the perfect joy of heaven. It is also held that even the punishment due to such souls may be remitted, in answer to prayers made for them, and for gifts given to the church. The Catholic church receives a large revenue from this doctrine of purgatory. Relatives of the dead are often moved by it to give all their possessions to purchase the prayers of the

priests, and special masses for their friends, whom they are taught to believe are in tortures, and calling upon them, out of the pains of purgatorial fires, to pray and pay for their release. The value of this doctrine, in increasing the revenues of the church and of the priests, can easily be understood. But the church, being committed to this faith, in order that she may appear consistent, and not altogether venial, incorporates prayers for the dead in all her masses and litanies, that those unfortunates, who leave neither money nor friends to secure their speedy release from purgatory may not be entirely forgotten.

But it becomes us to consider everything fairly, and before we condemn the doctrine of purgatory—whatever shameful use they may have made of it—to point out the errors which it involves.

First, then, we say that it has no Scripture authority. Romanists do, indeed, attempt to bolster it up with certain Scripture texts. They cite Matt. xii: 32. "And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be

forgiven him, neither in this world, neither in the world to come." From this passage it is argued that there is possibility of forgiveness of sins in the future life.

The word here rendered "*world*" is the Greek "*aion*" that is, *æon*, or age. It is a term used to distinguish the dispensations—the Old and the New. Such is the meaning of the word in 1 Cor. x: 11. "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." Here the reference is to the closing up of one dispensation and the opening of another; and the original Greek, translated "world," is *aionon*; genitive plural, meaning "of the ages," and the old Vulgate version of the New Testament has it "*seculorum*."

Jesus' enemies had attributed his miracles to Satan. So they had hardened themselves against the highest, fullest proofs of his divinity. He would show that such a spirit could never believe on him, no matter what evidence he presented for his claims; hence, such perverseness could never find salvation under any dispensation or revelation of light; neither

under the Old which was closing, nor the New, which remained yet to be fully opened by the suffering of Jesus upon the cross, and his resurrection from the dead. The passage has no allusion to the life beyond the grave; and if it had it makes no statement that sins may be forgiven in that life. Yet, upon an assumed inference of an assumed possibility of forgiveness after death, the Roman Church has built up this doctrine of purgatory, in which men are taught how souls suffer, hereafter, until their pollutions are burnt away, or the prayers and gifts of the pious living have recovered them from their pains. What a tremendous structure to rear upon such a foundation. Only cunning priestcraft is competent to such a work. 1 Cor. iii: 15 also is referred to by Romanists as an argument for purgatory. "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." But this scripture, taken with its context, very clearly means that every one who builds on the true foundation, which is Christ, shall be saved. Yet, of these, some in their ignorance and fanaticism employ themselves in building up

that which can not abide, as a blessing to the world, but is doomed to be condemned and destroyed. They build upon the right foundation, and their faith saves them, though their works are unwise, and are burned up. The meaning of the passage, fully quoted, cannot be mistaken. Here is the full text. "According to the grace of God which is given unto me, as a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet, so as by fire.—1 Cor. iii: 10-15.

Romanists also claim 1 Peter, iii:19 as a proof text in favor of purgatory. The pass-

age with its connections, is, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh but quickened by the Spirit; by which also he went and preached to the spirits which were in prison; which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing."—1 Peter, iii:18-20. From this text it is assumed that Christ, by the Spirit, during the time from his burial to his resurrection, preached to the spirits of those who perished in the flood. The grammatical construction of the sentence hardly admits of such an interpretation, and certainly suggests a very different one. In using the past tense, the spirits which "*were*" in prison, Peter certainly does not refer to souls in prison at the time in which he wrote. Again, if the reference was to the souls of the antediluvians, in purgatory in the Saviour's time, "*had been* disobedient" is the language which should have been used. The tenses connect the time of the disobedience and the time of the preaching as the same; and they connect both with the time when the ark was preparing.

The facts, which are familiar to all, explain the passage. We do know that salvation was preached to the antedeluvians in their disobedience, and that, too, "while the ark was preparing." God, by his Spirit, inspired Noah to warn them, while his long suffering waited for their repentence. And what figure could so well represent the condition of men upon whom sentence of death was pronounced, and who were awaiting the time appointed for its execution, as "spirits in prison;" souls under sentence, but granted a respite for repentance, by the long suffering of God.

We have quoted all the passages in the canonical scriptures which Romanists claim favor the doctrine of purgatory. We see upon what a foundation of misinterpretations this doctrine is built. The doctrine was not learned from the word of God, and is, therefore, condemned in our creed, because it is "neither taught in the word of God, nor can be proven thereby."

Chapter XVIII.

THE SACRAMENTS.

In regard to the sacraments which are ordained in the church, their significance, and the manner in which they should be used, we hold the following:

Art. XVI. Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called sacraments—that is to say, confirmation, penance, orders, matrimony, and extreme unction—are not to be counted for sacraments of the gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi: 29.

The sacraments are intended to set before us spiritual truths under appropriate symbols. The symbols are an aid to the preception and

appropriation of those truths. There are two sacraments, commanded to the church by our Lord, and which the church must always observe; these are the Lord's Supper and Baptism. Both of these had their prototypes under the Old Dispensation. The Lord's Supper is a continuation, in changed form, of the pass-over. When Jesus instituted it, and commanded its observance in the church, he was celebrating the pass-over with his disciples. The pass-over was a symbol of that redemption of which the Lord's Supper is now a memorial. The blood of the paschal lamb represented the atoning blood of the Lamb of God, which is now symboled in the eucharistic wine. The Jews ate the flesh of the paschal lamb; Jesus gave us a symbol of his flesh—of his "body," in the broken bread.

Baptism had its prototype in circumcision. Circumcision was a sign and seal of covenant relation with God. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised."—Gen. xvii: 10. As an outward sign of covenant relations to God, it was the badge of professed faith,

and of membership in the visible church. No uncircumcised person could be recognized among the people of God. "That soul shall be cut off from his people; he hath broken my covenant."—Gen. xvii:14. Circumcision represented regeneration—the purifying of the heart. "Circumcision is that of the heart, in the spirit and not in the letter."–Rom. ii:29.

"And the Lord thy God, will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul that thou mayest live."—Deut. xxx:6.

In all these respects baptism takes the place of circumcision—a seal of covenant relation; a badge of faith; the initiation into the church visible, and the symbol of regeneration.

The Church of Rome holds that there are seven sacraments.

This is the language of the Catholic Creed upon this point:

I do also profess that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind, though all be not necessary for every man; that is to say, baptism, confirmation, the eucharist, penance, extreme unction, orders and marriage; and that they confer grace, and that among these, baptism, con-

firmation, and orders, can not be reiterated without sacrilege. Also, the received and approved rites of the Catholic Church used in the administration of all the aforesaid sacraments, I receive and admit.—*Roman Catholic Creed.*

The Roman Catholic Church holds marriage to be a sacrament because it is made in the scriptures to represent a spiritual truth, viz: the union of Christ with the church.—Eph. v:32. To prove that confirmation is a sacrament they quote Acts, viii:17: "They laid their hands on them and they received the Holy Ghost." Penance is used, by the Church of Rome, for the remission of sins committed after baptism; the Church giving to the priests power to accept the penance and pronounce forgiveness. In support of this they quote John, xx:23: "Receive ye the Holy Ghost; whose sins ye remit they are remitted; and whose sins ye retain they are retained." In favor of extreme unction, that is, annointing the sick with oil before death, they argue from James, i:14-15: "Is any sick among you, let him call for the elders of the church, and let them pray over him, annointing him with oil in the name of the Lord." The sacrament of holy orders, or laying on of hands, is inferred from 1 Tim. iv:14:

"Neglect not the gift that is in thee, which was given thee by prophecy, and the laying on the hands of the presbytery." Thus the Romish Church attempts to make show of Scripture authority for her seven, so-called, sacraments.

There would be no end to sacraments if everything which Jesus or his apostles did or commanded were exaulted into a sacrament. The Master washed his disciples' feet, and commanded them to wash one another's feet. There is as much argument for making foot-washing a sacrament, upon this example and command of our Lord, as there is for making sacraments of marriage, orders, penance, confirmation and extreme unction. Marriage "is honorable," as Paul says, "in all men." It does not, however, belong exclusively to the church; nor was it instituted, simply, as a religious symbol, though used by way of comparison to represent spiritual truths. The leven in the meal is as much an illustration of the union of the Holy Spirit with the church as is marriage.

Anointing with oil was an expression of gladness, in the olden time; and this was to be done for the sick, who trusted in Christ,

as it was commanded to the fasting; that the cheerfulness and joy of Christian faith should appear.

We know that the apostles were endued with special divine power, to establish, upon the evidence of miracles, the divine truths they announced. The laying on of their hands was not only attended by special spiritual gifts, but they healed the sick and raised the dead. This miraculous power was only given to inspired men, as the proof and evidence of their inspiration. God never inspired a man to whom he did not give power to perform miracles, in confirmation of his inspiration. If the canon of inspiration was closed with the apostles, then, these special gifts ceased with them. It is easy to pretend that special spiritual power is given by the laying on of hands. If the Pope of Rome, and his bishops, will show us that, by the laying on of their hands, they cure the blind and palsied, and raise the dead, then, they may claim to stand in the church, clothed with all the authority of the first apostles; otherwise, we shall denounce their lofty claims as a most wicked usurpation of authority in the church of Christ.

As to penance, or repentance, we know that, without repentance, sin is not forgiven. But the mediation of a priest is not necessary, either to true repentance, or the obtaining of forgiveness. For any man to claim the right to accept repentance, in the name of the Lord, and in his name pronounce pardon, is sacrilegious. God only, understands the heart; he only, knows when true repentance takes place; and when it does take place he answers it without the intervention of a priest.

Our creed, therefore, declares that "those five commonly called sacraments" by the Church of Rome, and to which I have referred, "are not to be counted for sacraments of the gospel."

Sacraments are designed, alone, as symbols of spiritual truth. By Baptism and the Lord's Supper, the two fundamental doctrines of Christian faith are set forth, viz: redemption through the blood of Christ, and regeneration by the Holy Ghost. These two sacraments, Jesus commanded; he gave the formulary for observing them. They both perpetuate symbols of faith used under the Old Covenant. These, therefore, alone, do we recognize as sacraments of the gospel.

Chapter XIX.

OF THE LORD'S SUPPER.

Art. XVIII. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

The significance of the Lord's Supper has been explained in the foregoing chapter. This article, in reference to its nature and use, points out one of the basest corruptions of which the Church of Rome is guilty. We refer to the doctrine of transubstantiation, whereby it is taught, that the bread and wine used in the eucharist, are changed, by the prayer of consecration, into the veritable body and blood of

Jesus Christ; that the priest does offer Christ for the sins of the people; and that those who partake of the Lord's Supper do actually eat his flesh and drink his blood.

This is the language in which this doctrine is asserted in the Catholic Creed:

> Also, I confess, that in the mass is offered to God a true, proper and propitiatory sacrifice for the quick and the dead, and that in the most holy eucharist is truly, and substantially the body and blood with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholic Church calls transubstantiation.

Jesus did, indeed, say, as he gave his disciples the bread, at the Supper: "This is my body, which is broken for you," and of the wine he said: "This cup is my blood of the New Testament, which is shed for you." But who could fail to understand that he meant only to appoint the bread and wine as symbols of his body and blood. Jesus said, positively, "I am the vine," but who could think to construe that statement literally? When Jesus instituted the sacrament his body had not yet been broken, nor his blood shed for sinners; but before the thing transpired

that was symboled, Jesus used the words, "This is my body that is broken," etc. The very conditions, therefore, under which the disciples received the bread and wine from the yet unpierced hand of their Lord, made it impossible that they should have seen in them anything but symbols of that which was yet to be fulfilled.

We can not conceive of anything more absurd than this doctrine of transubstantiation. Turning bread and wine into the body and blood of Christ! Eating the body and blood of Christ! Monstrous! The prophet ridiculed the heathen who made an idol to worship out of a piece of wood, and took part of the same tree to cook his dinner. But these Catholics go further, make a God of bread and wine and then eat him.

Because it is held that the bread and wine are turned into Christ himself, whole and entire, body and blood, soul and divinity, the Host, or consecrated elements, are first presented before the people to be worsihped, before they are eaten. To this our Discipline refers in the statement, "The sacrament of the Lord's Supper was not by Christ's ordi-

nance reserved, carried about, lifted up, or worshiped."

Also, it is held by the Romanists that the sacrament is fully administered in one kind, alone, and they, therefore, do not offer the wine, at all, to the laity. For this is also in their creed:

I confess also, that under one kind only, all and whole Christ and the true sacrament is received.

This is condemned in our Articles, as follows:

OF BOTH KINDS.

ART. XIX. The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment; ought to be administered to all Christians alike.

In harmony with the doctrine of the sacrament already referred to, and along the same line of assumption of divine prerogative, the Catholic clergy claim to officiate as priests in offering the sacrifice of the mass, for both the living and the dead. The Scriptures teach that, for all the living, salvation is offered through the atonement; but the Church of Rome offers masses also for the dead. This error and superstition our articles thus condemn.

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OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS.

ART. XX. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

There are no priests in the church of the New Dispensation, because there is no more an offering to be made for sin. The gospel plainly teaches that the atonement, by Christ, is the end of all sacrifices, and the offering, made once for all, to which all alluded. "By one offering he hath perfected forever them that are sanctified."–Heb. x:14. "Who, his own self, bear our sins in his own body on the tree."—1 Peter, ii: 24. "Christ was once offered; (that is, once for all), to bear the sins of many."—Heb. ix: 28.

Christ has, also, ascended to the mediatorial seat—our great high priest forever. "But this man, because he continueth ever, hath an unchangeable priesthood."–Heb. vii:24. Christ's offering for sin is not repeated. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but

into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now, once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself."—Heb. ix: 24-26.

There being no more sacrifice to be made for sin, there is, therefore, no more an earthly priesthood.

The preachers, whom Jesus sent forth to declare the gospel, were not priests. They made no offerings for sin; but preached the redemption offered for all. No minister of the gospel is a priest. The Romish clergy bear the name falsely, and it represents a multitude of false assumptions, whereby, they set themselves in the place of Christ himself as mediators for the people. All is designed to exalt their authority and bring the people to a servile subjection under them.

OF WORKS OF SUPEREROGATION.

ART. XI. Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them

men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

The Roman Catholics teach that there are many who do works of righteous more than needed to obtain heaven, and that these works of righteousness, not needed for themselves, is a common stock, at the disposal of the church, for the help of those whose good works are lacking. In the instructions to Catholics, from the Arch Bishop of New York, teaching the faithful how to obtain the benefits of the plenary indulgence proclaimed by Pope Leo xiii, for the year, A. D., 1886, I find the following in regard to works ot supererogation:

"How many saints have there not been in the church of Christ, whose penitential works far exceeded the temporal punishments due to their offences! How many, who, though never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere penance! What a rich treasure of superabundant satisfactions, shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who, from her ardent love, shared in the ignominy of her divine Son!"

It is, in part, by appropriating this common treasure of the church in the merits of the

saints for the mutual benefit of needy souls that the priests grant indulgence for sins. Such is the folly and iniquity pointed out and condemned in the foregoing Article.

OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

ART. XV. It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

The Roman Catholic Church continues to offer prayer, and administer the sacraments in the Latin language, which is an unknown tongue, at this day, to the common people, everywhere.

This practice is unreasonable in itself; for it makes the most solemn service unmeaning jargon to the hearer. It is, also, plainly condemned in the word of God, in such passages as the following:

"Except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken."—1 Cor. xiv: 9. "In the church, I had rather speak five words with my understanding, that by my voice, I might teach others also, than ten thousand words in an unknown tongue."—1 Cor. xix: 19.

OF THE MARRIAGE OF MINISTERS.

ART. XXI. The ministers of Christ are not commanded by God's law, to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to Godliness.

It is well known that the celibacy of the Catholic clergy is no testimony to their purity of life, but contributes rather to irregularity and incontinence. The following Scriptures show that the practice referred to has no support in the word of God: "A bishop, then, must be blameless, the husband of one wife"—1 Tim. iii: 2. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas"—1 Cor. ix: 5.

This completes the category of Articles in our confesssion of faith, which make special allusion to Romish corruptions. They show, in part, the abuses which called for the Protestant Reformation. They are errors which are zealously fostered by a church, which, though foreign to the spirit and dominant faith of the people of this country, is growing strong in our midst, by foreign emigration and influence. Every Protestant should feel

that, to expose and oppose those teaching, which so pervert and obscure the divine truth, is the special mission of Protestantism, the work which called it into existence. But while we oppose fa'sehood in doctrine, let us not forget that kindness and love must accompany the presentation of truth, if we would turn men to the ways of truth.

Chapter XX.

BAPTISM—MODE.

We have shown that the Methodist Church lays no special stress upon the *mode* of baptism. In this respect we occupy the position of the great majority of Protestant Christians. There is, however, a party—constituted of the Baptists, under their various denominations—who teach that baptism is only valid when performed by immersion.

Holding to such a view, the Baptists, who take their name from this distinctive feature of their doctrine, must needs be constantly attacking the more liberal position held by the majority of believers. Being thus attacked, it seems proper that we should enter a brief defense.

Let it be understood, then, that we stand on the defensive, not the offensive, in this controversy. The Baptists are respectable in numbers, in evangelical faith and missionary zeal. We recognize them as Christians—and members, proper, of the Christian church. But they do not recognize us and others of our view in regard to baptism as belonging to the

church at all. We recognize their baptism as valid, and do not repeat it when they come from their own communion into ours; but, if one would pass from the Methodist to the Baptist church, he must ignore any validity in his former baptism, the faith taught him by Godly parents, or any supposed membership in the church of Christ, and enter the "true fold," as a common sinner, who has just found and accepted the way of life. We invite Baptists to commune with us in the Lord's Supper, holding them members of the Christian church as truly as ourselves; but their views of baptism withhold them from reciprocating this Christian recognition and brotherly regard. In this posture we can only act upon the defensive; we must plead, before a small minority of professing Christians, our right to recognition as members of the church of Christ.

Even those of us who have been immersed—for many Methodists have been baptized by this mode—are not recognized by Baptists as truly baptized; for was not the person who administered this immersion one who had himself been sprinkled? then he was out of

the church, and, as matter of course, could receive nobody into it; or, if he had been immersed, could he trace back his immersion, in unbroken line, to John the Baptist; for, a single baptism by sprinkling or effusion, anywhere, would break the line of succession, and unchurch all who came after such a lapse of the true mode of administering this sacrament, which initiates men, formally, into the church of Christ.

If the Baptist view is correct, we, Methodists, and all others except themselves, are standing outside the visible fold of the Good Shepherd. Under these conditions we claim the right to make our defense; and to make that defense successfully, we must expose the fallacy of those views by which so small a number of professing Christians unchurch the majority, and appropriate to themselves, exclusively, the Lord's heritage.

The practice of exclusive immersion, as the only valid Christian baptism, ought to be supported by very express and specific commands of God, requiring baptism to be so performed by that mode, and declaring it null and void when not so performed. Only such exclusive and rigorous teaching on the part of the Mas-

ter would justify such exclusive and rigorous practice upon the part of the church. We think this proposition is self-evident. Now the evidence.

Have we one word, either from Jesus or his disciples, as respects the *mode* of administering baptism? Not one. It must be evident, further, to every reader of the New Testament, that the tenor and spirit of the New Dispensation, is to divorce men from the idea that the acceptibility of divine ordinances or services is to be tested in the specific *method* of their observance. Compare the New Testament with the Old in this respect. What definite, careful instruction is given in the Old Testament for every sacrifice and purification and feast. Yet, even then, it was not taught that the rule was inexorable. Some discretion was allowed in regard to the time of circumcision, which was commanded to be done at eight days old, but was not invalid if, in accommodation to circumstances, it was done at some other time. There was accommodation to circumstances, also, in the matter of offering sacrifices, and even in the observance of the most solemn feast of the passover.

Yet, in our Saviour's time, the church, as he plainly teaches, had forgotten the spirit in the letter of the law. To exalt the spirit above the letter, there was made an end of the ceremonial law, and no specific instructions in regard to any new ordinances were given. The Lord's Supper, we are commanded to keep, but have no definite instruction as to method. Baptism, the church is required to administer; but not one word about the mode.

If we take up the instances of baptism recorded in the gospel, we find nothing to recommend, especially, any *mode* of administering the ordinance.

The first baptisms mentioned in the gospel, are those performed by John the Baptist. He, we read, "baptized *in* Jordan." But the preposition *in*, as used here, gives us no reliable suggestion as to the mode by which the baptism was administered. Whether the people came to John, as he stood in the water, who, there, with cup or horn, as represented in some ancient pictures of him, poured water upon their heads, or whether they were plunged under water, is not indicated. But when

we go to the original Greek text, we find, that the word "*en*" here translated "*in*," means, also, *at*, *on*, *by*, *with*, *etc.* In many places, connected with the dative, as in this case, it is rendered *at.* Such a translation in this connection, is entirely proper and defensible. In the eleventh verse of this same chapter, we read, "I, indeed, baptize you *with* water," it is the same Greek preposition "*en*" that is here rendered *with.* We see, therefore, of how little value is any argument rested upon the word *in*, as found in our English translation, to determine the mode of John's baptism.

But there is another preposition used in the account of this baptism. It is, "*out*" "Jesus, when he was baptized, went up straight way *out* of the water." But here, the translation is not simply questionable, but undoubtedly incorrect. The Greek word, "*apo*" here translated *out of*, never means out of, but *from*; and so it is found in the revised version of the New Testament. "Jesus, when he was baptised, went up, straight way *from* the water."—Matt. iii: 16. No well informed immersionist attempts to make an argument upon

the statement, as found in King James' translation, that Jesus, after his baptism, went up "*out of*" the water; for even in the translation of the New Testament, made by the American Bible Union, under the auspices of the Baptists themselves, "*from*," and not "*out of*," is given as the true reading of *apo*, in this place.

But it is certain that John's baptism was not Christian baptism; for the unfolding of the doctrines and faith of the New Testament yet remained to be accomplished. The Christian faith of salvation through the atonement made by Christ had not yet been established; and the formulary of Christian baptism was not given until after the resurrection.

That John did not baptize in the name of the Father, the Son, and the Holy Ghost, we know; for persons whom he had baptized declared that they had not heard of the Holy Ghost. That these persons, baptized by John, were baptized again, to bring them into the Christian church, we also have clear proof.

There is full proof of both points here stated in the following Scripture:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye believed? And they said unto him. We have not so much as heard, whether there be any Holy Ghost." It seemed strange that any who had been baptized had never heard of the Holy Ghost, since faith in the Holy Ghost is always enjoined in Christian baptism. Therefore, Paul inquired: "Unto what, then, were ye baptized? And they said, unto John's baptism." Here Paul explained the relation of John's baptism to the Christian dispensation; and "when they heard this, they were baptized in the name of the Lord Jesus."—Acts, xix: 1–5.

If our Baptist friends insist, now, upon the mode and the succession, we shall have to tell them, if they claim John the Baptist as their leader, and are his regular followers, that they, not we, must be baptized again to get into the Christian church; for we have the example of Paul for re-baptizing John's disciples, to induct them into the church of Christ.

We have devoted so much space to the baptism of John, because the uninstructed are often led to determine all their views upon this subject, by hearing immersionists talk of "baptizing *in* Jordan," and "coming *up out of* the water," and following Jesus in his own example, etc.

There is a passage often used in this connection by immersionists. It is that in which Paul speaks of being, "buried with him"—that is, Jesus—"by baptism into death."—Rom. vi: 4.

The reader need only observe that Paul is not speaking of being baptized in water, but "baptized into death"—that is, of passing through the death of carnal nature to reach the spiritual life.

Passing the baptisim of John, there is but one other instance on record in the Bible, upon which immersionists attempt to rest an argument. It is the case of the eunuch.—Acts, viii: 38. "And they both went down into the water." Here the whole argument is again on the Greek preposition, *eis*, which does not imply, going under the water, nor, necessarily, into it at all, but which means,

primarily, when used in relation to place, "*towards.*"

In Acts, ii: 41, we are told that about three thousand souls were added to the church on the day of Pentacost. The immersion of three thousand people in the midst of the city of Jerusalem, in one day, is not to be thought of. It is said of Paul (Acts, ix:18) "That he arose"—the original means simply "*stood up*—" "and was baptized." This does not look like immersion. When Peter saw that the Holy Ghost was poured out on the Gentiles, in the house of Cornelius, he said: "Can any man forbid water, that these should not be baptized."—Acts, x: 47. This seems to us as if Peter called for water to be brought for the baptism. There is no account of going to the water, nor the least thing to suggest immersion. Acts, xvi: 33, tells how Paul baptized the jailor, at Philippi, in his own house; which was a part of the prison. We can see nothing to suggest immersion in this case.

The case of the eunuch is the only solitary example of apostolic baptism upon which exclusive immersionists attempt to rest an argument; and the whole strength of the argu-

ment here, is based upon the view that "into the water," is, here, the right translation of "*eis to udor*," though *toward the water*, is equally defensible as a translation: and, even the going into the water, if conceded, by no means proves immersion.

But if immersion, which can not be proven *in any* case recorded in the Scriptures, were proven to have been the mode of baptism in *every* case, it would not be a sufficient argument to establish that baptism is not valid by another mode, any more than the proving that the disciples of our Lord took the Lord's Supper at night, in an upper room, would establish that we could only receive it acceptably in the same way. It is not enough, even, to learn what mode of baptism the apostles observed, if that could be done; we must find positive command to observe a certain mode, before assuming that no other is valid, and to justify this rigorous exclusiveness which denies membership in the church of Christ to all who have not been immersed.

The foregoing argument will apply to any claim based upon the observance of baptism in the early church. The early church prac-

ticed baptism by both modes, in every period of which we have any definite knowledge. Baptism, by sprinkling or effusion was practiced many centuries without its validity being called in question. This attempt to establish exclusive immersion for baptism, is of recent date in the church's history, and, by this very fact, is marked as an innovation upon the ancient faith and practice of Christians.

Besides, immersion in the earlier times was practiced by dipping the body three times under water; once in the name of each person of the Holy Trinity. It appears that the immersionists of to-day, therefore, while they put so much importance upon *mode*, do not, themselves, practice after the mode of their predecessors.

In the struggle to sustain their cause immersionists argue that the Greek *bapto* and *baptidzo*, from which we have baptize, are words of mode and always mean "*to plunge*,' *dip* or *immerse*." But, if the reader will examine the lexicons, he will find they do not give, *to dip*, or *immerse*, as the only meaning of *bapto* or *baptidzo*. Among their definitions, in various lexicons, we find not only "*to*

dip," "*to plunge*," but also "*to stain*," "*to drown*," "*to draw water*" and "*to sprinkle*." This variety of definitions shows that these words have no exclusive reference to mode. But, if it could even be shown that *bapto*, in classic Greek means only to immerse, it would avail little to fix the meaning of *baptidzo* as applied to a Christian sacrament.

The lexicons recognize this, and agree in representing this word as having a special significance when applied to a Christian sacrament. Thus Lidell & Scott, after various definitions, gives N. T. (to denote the special sense in which the work is used in the New Testament,) and only defines it, "to baptize;" and so, with other lexicons.

But the argument in regard to the original meaning of "*bapto*" can have no force; for, in character it is unsound. If we should attempt to determine the present significance of words by their original sense, we should be misled in numberless cases. The Greek "*ekklesia*," which was afterward applied to the church, in the New Testament, meant, originally, an assembly of citizens, summoned by the crier. The word "*sacrament*," which we apply to the ordinance of baptism or

of the Lord's Supper, is from the Latin, *sacramentum*, and was applied to the oath by which a Roman soldier was sworn into service, or a gage of money laid down in court by two parties that went to law. In our use of the word it has a new meaning, and its original significance is forgotten. These illustrations show how futile is the attempt to establish any essential mode of baptism upon the original meaning of the word, *baptidzo*. The word did not mean immerse, exclusively, at first, and if it did, the fact would be worth nothing in the argument.

It is certain that the New Testament uses the word "*baptize*" in describing the shedding forth, or pouring out of the Holy Ghost upon the person. John taught that his baptism was a symbol of that which Christ should give. "I, indeed, baptize you with water, but he shall baptize you with the Holy Ghost." Now, the Holy Ghost is represented as poured out, shed forth upon men. It is certain, then, if a contest is to be had over the question of *mode*, it can be clearly shown that the term "*baptize*" is used in the New Testament to designate a pouring out; but that it is once applied to an immersion cannot be proven.

We make no objection to immersion, as a mode of baptism; we recognize it and practice it. But, as to the claim, that baptism is only valid by this mode, it has not a shadow of authority. There is no command or direction about the mode of baptism in the word of God. There is nothing in the examples given in the Scriptures to determine, certainly, the mode observed in these cases. The early church was not confined to one mode, and the teaching that baptism is only valid when performed by immersion was not known in the church for more than a thousand years after the apostles.

Chapter XXI.

THE BAPTISM OF YOUNG CHILDREN.

The baptism of young children is practiced by more than nine-tenths of the entire Christian world. Yet this practice has some inveterate opposers, and it is proper, in this work, to make some defense of it.

Infants were admitted to membership in the church under the Old Dispensation. Circumcision was the rite by which they were initiated. This was directed to be performed at eight days old. It was a seal of covenant relation to God. Abraham first received it, as a sign and seal of his own consecration to God's service, and of the righteousness which God imputes to such as commit themselves to his guidance, trusting in the Redeemer. "Abraham believed God, and it was counted unto him for righteousness."—Rom. iv: 3. "And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised."—Rom. iv: 11. Circumcision was thus appointed as a seal of covenant relation to God, and commanded to Abraham's infant poster-

ity. "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man child among you shall be circumcised."—Gen. xvii: 10. "He that is eight days old, shall be circumcised among you; every man child in your generations. And my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised man child shall be cut off from his people; he hath broken my covenant."—Gen. xvii: 12-24.

Circumcision was a passport to recognition among God's people, and to all the privileges of his sanctuary.

Ceremonies of the church may change, but its moral principles and divine doctrines can not change. Justification by faith was as fundamental in the church's doctrines under the Old Dispensation as under the New. The conditions of church membership were never arbitrary; they recognize moral principles, and so, must remain the same. We have, therefore, a change of form in the initiatory rite of the church, under the New Dispensation, but no change of its meaning or the conditions of its administration.

Baptism takes the place of circumcision, as Paul teaches. "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."—Col. ii: 11-12. It is of the spiritual circumcision and the spiritual baptism that Paul here speaks; that, made "without hands;" that, which truly leads into newness of life. But, in thus speaking of baptism and circumcision, he makes them identical in their symbolism, and recognizes baptism under the New Dispensation as in the place of circumcision under the Old.

But it is scarcely necessary to dwell upon this point, as no one questions that baptism is the initiatory rite of the church, now, as circumcision once was; and that both are identical in their symbolism of regeneration, and both visible signs of covenant relation to God.

We have stated what must be self-evident, that there can be no change of moral principles in the government of God, or the conditions

of true covenant relation to him. and hence, no reason for any change in regard to the subjects who should be admitted into the church visible.

The practice of the apostles appears to have been in harmony with the views already presented.

In his sermon at Pentecost, Peter referred the Jews to their covenant privilege before God, as still to be perpetuated. "The promise is unto you and your children." And the after history of the apostles, in building up the church, always suggests, that the children were received, with their parents, into covenant relation with God.

Cornelius believed and was baptized, with all his household, as we judge, from the account in the tenth chapter of Acts. In the sixteenth chapter we have the account of the conversion of Lydia, who was "baptized, and her household." In the same chapter we are told of the conversion of the jailor of Philippi; and he was baptized, "he, and all his, straightway."

Paul, in the sixteenth verse of the first chapter of I Corinthians, says: he baptized "the *household* of Stephanas."

We cannot certainly prove that there were infant children in any of these households; and, yet, it is surely straining matters very much to be forced to infer that there were none, as the opposers of infant baptism do. The tenor of the history suggests that, in these cases, the household was dedicated to God, as the act of believing parents. There is strong presumptive evidence for infant baptism in these histories, and it is greatly strengthened by what we know was the order of things in the church in all preceeding ages.

Infants are of the number who have present salvation through Christ. They are released by the atonement from the sentence incurred by Adam's sin; nor have they, by knowing, willful, personal violations of the law, incurred condemnation as individual transgressors; nor, yet, are they held accountable for inherent depravity, until, learning the nature of such depravity and its remedy, they refuse the cure, and so, become personally accountable for the plague. For these reasons we hold that no one dying in infancy is ever lost; the legal consequences of the fall are canceled, and we are now made accountable only for individual sin.

Jesus himself declared, in regard to little children, "Of such is the kingdom of God."

Now, if infants are of the number of the saved, through Christ, how can we refuse to incorporate them into the church visible? Or will the church visible fully recognize and express before the world the extent of Christ's redeeming work if she do not recognize infant children among his redeemed ones? Is not the church appointed to set before the world the benefits of the atonement, in all its fullness? How can she do this, if she recognize no relation to little children? Are infants fit subjects for heaven? We answer, Yes. Are they, then, fit subjects for the visible kingdom on earth? Certainly. Are infants saved without Christ? No! Ought the church of Christ to claim, as its proper members, all who are saved by him? We think this is necessary in order that she may glorify Christ for all he has done for our race, and set forth in her teachings the whole scheme of salvation.

In our ritual of baptism for young children, we recognize them as among the number of the saved, and pray that they "may ever remain of the number of God's faithful and elect children."

A doctrine is suggested, here, which it may be profitable to pause upon, for a moment; there is comfort and also admonition of duty to parents in it. Children, now in a state of acceptance before God, may remain so. Do you say that it is ever necessary for a child, by personal transgression, to come under condemnation before God? Then, you not only make personal transgression a necessity, but represent God as dooming his creatures for that which is a necessity, and inevitable. Do you say that, at some point in the progress of a child's life, and in the unfolding of its character, it must, inevitably, be found under condemnation? Then, you hold that there is some age, some point of developement to which the plan of salvation does not reach, and where acceptance before God, through Christ, is impossible. You assign to every life, in the order of nature, an age of hopeless reprobation—a time, measured by the days and hours, when the young heart can know no helping grace or saving pity from God.

But you ask, "Will the child grow up immaculate, and never do aught that is sinful?" But, is this necessary in order that it should

stand in a justified state? You claim to stand in a justified state; Do you, then, never do aught that is sinful? and is your life immaculate?

But you say that you stand not in your own merit, but, justified by faith in Christ, and though not perfect, you still trust, and are still justified. But is the child ever accepted before God for its own merit? and does it stand justified by the law? or through the atonement?

Is it necessary that carnal nature should dominate life for a while, before it is possible to recognize its tendencies and obtain grace, through faith, in order to restrain them?

With the unfolding of reason comes the proportionate development of moral responsibility; and, along with the progress of both, personal faith may also be nourished; and, recognizing the sin that is in the world, and the corrupt passions of our own nature, that faith may be reaching out after God and twinning about the cross. When, under the guidance of parental fidelity, faith has thus its normal development, there is no marked, sudden transition from a sense of condemnation

to a sense of pardon; but there is, for all that, a sense of acceptance with God, most satisfactory and assured, and a joyous progress upon the path that shines more and more unto the perfect day.

Some of the holiest men and women in the church, consequently, cannot fix, definitely, upon any time, as the time of their conversion.

Besides recognizing infants as in a state, accepted, before God, it is with the hope that they may preserve that state that we bring parents to covenant before God to teach them to renounce the devil and all his works, the vain proof and glory of the world, with the carnal desires of the flesh, so that they will not follow or be led by them; and then, pray that God may make the vow faithful and fruitful, so that the little ones may "ever remain among the number of his faithful and elect children."

But some one will tell you that you take away the choice of the child in infant baptism: it has a right to choose for itself, and, will feel, in maturer years, that this right has been infringed. There never was a more silly sophistry than this. I am a man, and have

formed my judgment upon certain religious questions; and I am profoundly convinced, that it is the duty of the church to baptize infants, and the duty of Christian parents to bring them to the church for baptism. That is my choice, and it is the choice of nine-tenths of the Christian world. By neglecting my baptism, in infancy, my parents would have made it impossible that my mature choice, in regard to baptism, should ever have been realized.

You send your child to school, though he would rather play. In after years he will thank you for your faithfulness, as a parent, in anticipating the judgment and choice of mature years, and guarding him against irreparable loss. Millions of Christians, to-day, are thanking God that their parents dedicated them to God by baptism in infancy.

Chapter XXII.

SANCTIFICATION.

The first meaning of the word, "*sanctify*," is *to set apart* for a sacred use, "sanctify a fast."—Joel, ii: 15. "God blessed the seventh day and sanctified it."—Gen. ii: 3. Thus Aaron and his garments were sanctified.—Lev. viii: 30.

When consecration to God is the free act of a moral being it is answered by certain gracious results. So, men are commanded to sanctify themselves to God's service; and they are said to be sanctified by divine grace in the cleansing of their hearts from sin.

Confusion of thought always arises from an attempt to designate any specific or special attainment of grace under the term "sanctification". All God's children are sanctified. The term is applied, in Scripture, to every state of grace. There are degrees of sanctification, as there are degrees of faith, or degrees in any other Christian grace or principle.

As to the attainment in holiness which we are to seek, there must be no limit fixed; for, while every child of God is sanctified in some

measure, every one should still seek to "leave the things behind and press forward."

To be free from any sin in practice or purpose is the privilege, yea, it is the duty of every Christian. We make no objection to the teaching which defines entire sanctification as "sinless perfection," and which urges us to seek it.

Certainly it is God's will that we should be free from sin, else how can we believe his word which condemns all sin? or how can we think of his own nature as perfectly holy? But can we think it to be God's will that we should be free from sin, if he has not made this possible for us in the provisions of his grace? Viewing the matter from another point, we would say, God can not condemn, as sin, that which it is impossible for us to avoid, nor demand of us a service which we cannot render; and to meet all his requirements must be to be sinless before him.

Practically, we must condemn in ourselves every violation of the known will of God, in deed or desire. No man should frame, for himself, any apology for the least dereliction in duty, or the least fault of temper or con-

duct. Let him not assume a passive attitude, saying: "This is my peculiar infirmity;" but let him condemn every fault as a sin, from which he should strive to get free, and from which God's grace can make him free.

In seeking to be pefect, let your tests of progress be, that you find yourself better adjusted to that relation in life which you occupy, and the work which it is your lot to do. Emotions and ecstacies are sought by the weak minded and fanatical. Religion is goodness, simple goodness. The quiet, patient, gentle life, that everywhere sheds forth the light of love, everywhere is kind and helpful, has attained a far higher degree of sanctity than one who tells of visions and extraordinary experiences. It is by extraordinary goodness in every-day life, and not by extraordinary professions before the public, that real holiness is known.

Beware of those who would lead you to profess to be perfect; and never judge yourself to be so. The cause of true holiness has suffered more from those who make sanctification a specialty, and who declare themselves to be made perfect, than from any other

source whatever. The purest people in the church are the least inclined to proclaim their goodness, or to set themselves forward as examples. "In lowliness of mind"—as the apostle teaches—they "esteem others better than themselves." Extraordinary professions, if they be intended for the sake of the cause, to set forward sanctification and lead others to seek it, are still a great folly. In other matters we are not led to trust most those who promise and profess most; but such things only excite distrust. The same rule holds in regard to religious professions; men will believe of us what they see in our conduct, and no more.

But, it is easy to show that it is not the right of any one to claim to be perfect. For, shall we believe a man to be perfect simply because he does not see in himself any imperfection? Surely not; yet this is the only ground which any one can have for asserting that he is perfect.

Again, perfection cannot be known and tested by experience. Love is an experience, and one may testify that he loves. But who can say that his love is perfect; that it cannot

be deepened and strengthened? However ardently one loves, how can he know that he can love no more? Experience does not furnish ground upon which a judgment of perfection can be rested.

Consider our relation to God as his servants, his children; and what must this teach us? That subordinate beings may not judge themseves. It is not the privilege of the servant to come before his Master and say: "I obey you perfectly, I render you a perfect service." It is not the privilege of the child to judge or announce itself perfect in obedience to its parents. Yet, it is ever the duty of the servant or the child to seek to obey perfectly, to recognize that duty and maintain that aim; but, as he who lays down the law, is, alone, to be the judge, judgment is not for the servant or the child, but for the Master—the Father.

It is, then, a duty to seek to be perfect, and, as clearly a duty to refrain from any profession of perfection.

If one should begin to preach repentance, and declare that other preachers, in general, did not preach it, this fact, alone, would be

taken as sufficient evidence that his views of repentance were eccentric and erratic. Sanctification belongs to every gospel sermon as truly as repentance, faith, temperance or love; and he who makes it a specialty, is generally led to do so by some erratic view of the matter. It is these that condemn their brethren at large, and form special holiness societies. Holiness is better promoted by labor among the sick and poor, and by seeking to lead sinners to Christ, than by any interchange of delectable experiences.

Some will attempt to show you how sanctification, as a state of grace, is a second special degree after justification. Now sanctification is a very different thing in nature from justification; and in kind, they are separated; but in time they are not separated, unless it can be shown that sanctification is something more than freedom from all knowing, willful violation of God's law, or that one who willfully violates God's law is yet fully justified.

It will be conceded, in the mere statement, that no willful sin is justified in God's sight; then, we conclude that justification is never further advanced in Christian experience than sanctification.

Chapter XXIII.

SUGGESTIONS.

I said in the opening chapter of this book that we do not make obligations to serve God, and cannot escape them. In the church, or out of it, personal transgression of God's law, or rejection of the salvation offered by Christ, must bring the same doom of eternal death.

But while the results of sin are the same to us, whether we stand among professors or non-professors, to others the results are not the same. No one lies down to rest under a tree that he fears will fall upon him. That tree crushes no one in its fall. But we are social beings, feeling always the need of sympathy and help from others. We gather about those whom we deem strong and good and wise, and submit ourselves in measure to their care. When such as these fall we are crushed; our hearts and hopes are crushed.

The whole church feels the shock, when one falls, who was deemed a pillar in the temple of God. Christians at large are made more distrustful of their teachers and leaders.

There is nothing so distressful in itself, or

distressing to the church, as the downfall of those who have stood as examples.

As one who has entered upon the Christian race, then, do not think lightly of any short coming which may cause others to stumble. The good you have done to others, the good that you may do, and which they expect of you, should arm you with constant watchfulness. Not only for the reward held forth to you at the end of the race, or the sentence of rejection which you may meet there, but for the great cloud of witnesses that compass you about, the Holy Ghost, by the Apostle, entreats you: "Lay aside every weight *and the sin which doth so easily beset you*, and run with patience the race that is set before you, looking unto Jesus, the author and the finisher of your faith."

EVERY GREAT ARMY must have a hospital department, for there will be sick and wounded to care for. Yet the sick or wounded soldier is no help to the army, but a burden. He not only counts for nothing in battle, but others who are brave and strong and sound must be detailed to take care of him.

And often times when the conflict is fierce and the peril great, and every man required at the front, the sick in the hospital must be abandoned to the mercy of the foe.

In the Christian army it is chiefly with the soldier himself whether he belong to the hospital department or not. There are some far more than have the least excuse for it who chose their places there. They are always wounded; their feelings are always getting hurt; and good and true soldiers, who ought to be at the front, must be detailed to look after them. They must always be helped along, and if they do not get all the sympathy and help they think their due they are offended, and say bad things about the church and its members. They talk of leaving the church. It would be a ridance to the church if they would leave it. The church is wasting time and strength draging them along.

Brethren do not take to the hospital. Keep on foot in the open field, and be ready to endure hardship as a good soldier of Christ Jesus.

ONE SINNER CONVERTED is worth five backsliders reclaimed. These same backsliders

are the ones who were reported reclaimed at the last revival, and they will need to be reclaimed again in less than a year. They are bent on backsliding. If you carry them on your shoulders to the gate of heaven the Lord will not let them in after you get them there. There is too much time wasted with such people in the church. When the church ceases to be aggressive, and only gives attention to proping up the members she has, her commission from the Master is at an end. So, when individual piety ceases to be self-sustaining and aggressive, it is fit for nothing in the church militant, and fit for nothing to its individual possessor.

SPIRITUAL LIFE must be a positive delight in things spiritual — a "hungering and thirsting after righteousness."

It is not enough that virtue should trust to stand in the final temptation to an evil action; but should be of that higher character that is offended at the suggestions of sin, and rebukes and repels its first appearance. To be conscious of a temptation is to be, already, half subdued by it. The song of the siren, once

listened to, echos in in the mind; the thoughts are brought down from spiritual things, and the heart stays its direct aspirations for a purer life. Ere long, it begins to be felt that the lure is becoming a fascinating spell which imperils everything. Then begins a struggle of the soul, but as the struggle of the bird that is fixed by the fascinating eye of the serpent, and flutters helplessly into its coils.

One who wrote amid the ruins of his soul—

> "Like some sad king
> That tells the story of the land he lost,
> And how he lost it"—

has left on record this most graphic and truthful utterance:

"Propensities that are easily resisted lead us unresistingly on; we yield to temptations so trivial that we despise their danger. And so we fall into perilous situations from which we might easily have preserved ourselves, but from which we now find it impossible to extricate ourselves without efforts so superhuman as to terrify us, and so we finally fall into the abyss, saying to the Almighty, 'Why has thou made me so weak?' But notwithstanding our vain pretext, he addresses our con-

science, saying, 'I have made thee *too weak to rise from the pit*, because I made the *strong enough not to fall therein*."

"THOUGH HE FALL he shall not be utterly cast down," is the declaration which David made in regard to the servant of God. He made it under the influence of inspiration and out of his own experience. It is God's promise.

It is much to feel that the covenant relation to God is not renounced. There is a difference between a stumble in the way and a renunciation of the way. The child who confesses the duty of love and obedience to the parent, and still holds that purpose, is by it moved to new struggles by all his errors. The parent still trusts that this purpose will bear him safely through. He stands in a far different case from the child who has openly rebelled, and spurned the father's will. The sin which moves to shame and grief should find comfort in God's grace. If faith do not fail he who has stumbled may rise. No one has any power in himself to rise; but God is omnipotent, and he who claims

his covenant relation still, and truly takes hold of the Almighty hand, shall rise. If the covenant has been broken it is only on the sinner's part. The Lord says: "I am married to the backslider." He keeps His promises, and grants still the privilege of repentance and return.

My brother, give no toleration to sin; allow it no apology. But still refuse to be utterly cast down, though you stumble. Salvation is by grace. "I write unto you that you sin not." Thank God the message does not stop there, but continues: "And if any man sin we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

IT ADDS GREATLY to the impressiveness of our rituals to have our congregations familiar with the same. They are expected to enter devoutly into all the prayers and invocaiotns; to repeat in concert with the preacher certain parts, and to respond in the *Amens*. This duty is too much neglected by our church members. More attention to this matter will

conduce to the dignity of all our ritualistic services, and make them more effectual, as means of grace to the congregation.

Take this Manual with you to church, and follow the petitions as offered by the minister and respond in the *Amens*.

THE GENERAL RULES show what the Methodist Church expects of her members, for the honor of the church and the salvation of the souls committed to her teaching and care. With these rules every member is expected to be familiar, for by them he is to guide his life.

PART II.

THE FOLLOWING PART of this Manual is taken from ou Book of Discipline, and contains the Apostles' Creed, the Articles of Religion, the General Rules, the Rituals in which members are expected to respond in the Public Service, and the Form of Trial of a Member.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and burried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Church of God; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

PART II.

ARTICLES OF RELIGION.

I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there are three persons of one substance, power and eternity—the Father, the Son and the Holy Ghost.

II. OF THE WORD, OR SON OF GOD, WHO WAS MADE VERY MAN.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof

is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

V. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought

requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testatament, as they are commonly received, we do receive and account canonical.

VI. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator betweeu

God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any Commonwealth, yet, notwithstanding, no Christian whatsover is free from the obedience of the commandments which are called moral.

VII. OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. OF FREE-WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant

and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. OF GOOD WORKS.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. OF WORKS OF SUPEREROGATION.

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do

declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas, Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And, therefore, they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. OF PURGATORY.

The Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to administer the sacraments, in a tongue not understood by the people.

XVI. OF THE SACRAMENTS

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel; that is to say, Baptism, and the Supper of the Lord.

Those, five, commonly called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—are not to be counted for sacraments of the gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi: 29.

XVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. OF BOTH KINDS.

The cup of the Lord is not to be denied to

the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. OF THE MARRIAGE OF MINISTERS.

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies

should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely, doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. OF THE RULERS OF THE UNITED STATES OF AMERICA.

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States,

and by the Constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. OF CHRISTIAN MEN'S GOODS.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

XXV. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

*As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people, who may be under any foreign government, will behave themselves as peaceable and orderly subjects.

THE GENERAL RULES.

The General Rules of "The United Societies," organized by Mr. Wesley in 1739, are as follows:

There is only one condition previously required of those who desire admission into these Societies—a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein that they should continue to evidence their desire of salvation—

First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as—

The taking of the name of God in vain;

The profaining of the day of the Lord, either by doing ordinary work therein, or by buying or selliug;

Drunkenness, or drinking spirituous liquors unless in cases of necessity.

Fighting, quarreling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling;

The *buying or selling goods that have not paid the duty.*

The *giving or taking things on usury—i. e.*, unlawful interest;

Uncharitable or *unprofitable* conversation, particularly speaking evil of magistrates or of ministers.

Doing unto others as we would not they should do unto us;

Doing what we know is not for the glory of God:

The *putting on of gold and costly apparel;*

The *taking such diversions* as cannot be used in the name of the Lord Jesus;

The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;

Laying up treasures upon earth;

Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation.

Secondly, by doing good, by being in every

kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproving, or exhorting, all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselve, and taking up their cross daily;* submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation.

Thirdly, by attending upon all the ordinances of God; such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures; and

Fasting, or abstinence.

These are the General Rules of our Societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways: we will bear with him for a season; but if then he repent not, he hath no more place among us: we have delivered our own souls.

THE LORD'S SUPPER.

The elder shall read this invitation:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister, in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time, most greviously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grieveous unto us. Have mercy upon us, have mercy

upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever, hereafter, serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say:

O Almighty God, our Heavenly Father, who of thy great mercy has promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say:

It is very meet, right, and our bounden

duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may ever more dwell in him, and he in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the wole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son and Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup: and when he had given thanks, he gave it to them, saying,

Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present. Then shall he say the Lord's Prayer, the people still kneeling and repeating after him every petition.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds to the people into their hands. When he delivereth the bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed

on him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say.

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

The minister may then say as follows:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy

grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then may be said,

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right-hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the elder, if he see it expedient, may put up an extemporaneous prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more, by repeating the prayer of consecration.

Let those who have scruples concerning the receiving of the communion kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

THE MINISTRATION OF BAPTISM TO INFANTS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *this child*, now to be baptized with water, that which by nature *he* cannot have: that *he* may be baptized with the Holy Ghost, received into Christ's holy Church, and be made *a lively member* of the same.

Then shall the minister say,

Let us pray.

Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child:* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being saved by thy grace, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted

in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the

name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up; and the minister shall say,

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister, addressing the parents, or others presenting the child, shall say,

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty

to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that *he* may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of *his* life.

Then the minister shall take the child into his hands, if convenient, and say to the friends of the child.

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it (or, if desired, immerse it in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation.

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these persons*, now to be baptized with water, that which by nature *they* cannot have: that *they* may be baptized with the Holy Ghost, received into Christ's holy church, and be made lively *members* of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* now to be baptized.

Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the minister shall say,

Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee,

Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Then the minister shall speak to the persons to be baptized on this wise:

Well-beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you*, and bless *you*, to release *you* of *your* sins, to give *you* the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congre-

gation, that *ye will* renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally:

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only-begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he arose again the third day? that he ascended into heaven, and sitteth at the right-hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister say,

O merciful God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them*. *Amen*.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

Almighty, ever-living God, whose most dearly-beloved Son Jesus Christ, for the for-

giveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized by the right-hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall spinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject accompanying the act with a suitable invocation.

FORM OF THE RECEPTION AND RECOGNITION OF CHURCH-MEMBERS.

The minister shall cause the candidates to be placed conveniently before the congregation, and after baptising any who may not have been previously baptized, he shall say:

Brethren, the church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God. But as none who have arrived at years of discretion can remain within its pales, or be admitted to its communion, without assuming its obligations, it is my duty to demand of these persons present whether they are resolved to assume the same.

Then shall the minister address the candidates, as follows:

Dearly beloved, you profess to have a desire to flee from the wrath to come, and to be

saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you:

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?

Ans. I do, God being my helper.

Will you be subject to the discipline of the church, attend upon its ordinances, and support its institutions?

Ans. I will endeavor so to do, by the help of God.

The minister shall then say to the candidates:

We rejoice to recognize you as members of the church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love, we give you the right-hand of fellowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting.

The minister shall then say to the congregation:

Brethren, I commend to your love and care these persons whom we this day recognize as

members of the church of Christ. Do all in your power to increase their faith, confirm their hope, and perfect them in love.

Then may follow a hymn suitable to the occasion (as 881-889), and the minister shall say:

Let us pray.

Almighty God, we thank thee for founding thy church, and promising that the gates of hell shall not prevail against it. We bless thee for calling us to the fellowship of thy people, and for numbering us with the sons and daughters of the Lord Almighty. We especially praise thy name for enabling these thy servants to avouch the Lord to be their God. Help them to perform the promise and vow which they have made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances blameless, to the end of their lives. May their communion with thy people be sanctified to their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, being nourished and knit together, increasing with the increase of God. May thy people do them good, and may they prove a blessing

to thy people. And grant, O Lord, that all who are here members of thy militant church, through thy mercy, the merit of thy Son, and the grace of thy Spirit, may finally be made members of thy triumphant church in heaven. *Amen.*

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they, being born again, may be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

THE FORM OF SOLEMNIZATION OF MATRIMONY.

At the day and time appointed for the solemnization of matrimony, the persons to be married (having been qualified according to the law) standing together, the man on the right-hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man,

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the ministsr say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordi-

nance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

When the parties so desire, the man shall give unto the woman a ring; and the minister taking the ring shall deliver unto the man, to put it upon the fourth finger of the woman's left-hand; and the man, holding the ring there, and taught by the minister, shall say,

With this ring I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the minister say,

Let us Pray.

"Our Father who art in heaven," etc.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made,

and may ever remain in perfect love and peace together, and live according to thy laws through Jesus Christ our Lord. *Amen.*

Then shall the minister join their right-hands together, and say,

Those whom God hath joined together, let not man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to the other, and have declared the same by joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

TRIAL OF A MEMBER.

Ques. 1. How shall an accused member be brought to trial?

Ans. 1. Before the church of which he is a member, or a select number of them, in the presence of a Bishop, elder, deacon or preacher, in the following manner:

When a member of the church is under a report of immorality, in the absence of a bill of charges, signed by a member of our church, the preacher in charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial necessary, they shall prepare a bill of charges and specifications, and appoint a member of the church to prosecute the case.

Upon the presentation of such bill of charges, the preacher shall appoint a committee of not less than five, nor more than thirteen, before whom the accused shall be duly cited to appear, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, let the preacher declare him suspended or expelled. Nevertheless, the preacher may, at his discretion,

bring the case before the whole church for trial.

A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense; and in case of trial before a committee, he shall be allowed a peremptory challenge of two in a committee of five, and in like ratio for any other number, besides unlimited right of challenge for cause, of the validity of which cause the presiding officer in the trial shall be the judge.

The preacher in charge shall preside at the trial, and decide all questions of law appertaining to or growing out of the case. He shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings, which minutes, when read and approved, shall be signed by the president and the secretary.

If, after sufficient notice, the accused evade trial by absenting himself, let the trial proceed as though he were present. Witnesses from without shall not be rejected.

Ans. 2. But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgement of the fault, and promise of amendment, the person may be borne with; otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality.

Ans. 3. If a member of our church endeavor to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit; and if he persist in such pernicious practices, he shall be dealt with as in case of immorality.

Ques. 2. What shall be done in case of disputes between members of the church?

Ans. 1. On any dispute between two or more members of our church, concerning the

payment of debts, or otherwise, which cannot be settled by the parties concerned, the preacher in charge shall inquire into the circumstances of the case; and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant; which two arbiters so chosen shall nominate a third—the three arbiters being members of our church.

Ans. 2. But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing Quarterly Conference for a *second* arbitration; and if the Quarterly Conference see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of a majority of whom shall be final; and any person refusing to abide by such judgment shall be dealt with as in case of immorality.

Ans 3. And if any member of our church shall refuse, in cases of debt and other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a lawsuit with an-

other member before these measures are taken, he shall be dealt with as in case of immorality, unless the case be of such a nature as to require and justify a process at law.

In all cases of suspension or expulsion the accused shall have the right to appeal to the ensuing Quarterly Conference: *provided* he signify to the pastor his intention to appeal, at the time of his condemnation, or at any time thereafter, when officially informed thereof.

APPEAL OF A MEMBER.

If there be a murmer or complaint from any excluded person, that justice has not been done in the trial before the church or committee, he shall be allowed an appeal to the next Quarterly Conference.

The appeal being made and allowed, the preacher in charge shall present the minutes of the trial to the Quarterly Conference, from which minutes the case shall finally be determined.

No member of the committee for trial shall vote on the appeal.

The appellant shall either state personally or by his representative (who shall be a mem-

ber of the church) the grounds of his appeal, showing the cause why he appeals; and he shall be permitted to make his defense without interruption. After which the representatives of the society or committee from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case.

No member, after such form of trial and expulsion, shall be restored to the communion of the church without giving satisfactory evidence of repentance, unless the Quarterly Conference shall become convinced that he was innocent of the crime for which he was expelled; in which case he may be restored.

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